Philos. - Rel.
LIBRARY
MAR 14 1938
PACIFIC SOUTH COLLEGE

The
CHRISTIAN CENTURY
Published Weekly

The Japanese Church Goes to War

By H. Henry Howard

The Legion and the May Bill

An Editorial

Big Business Sows the Wind

By Edwin T. Buehrer

The Farmer Is Betrayed

By David Stevenson

15 Cents a Copy • March 16, 1938 • Four Dollars a Year

In This Issue

EDWIN T. BUEHRER

is the minister of the Fellowship Church, a community church in Orono, Me. He is a frequent contributor of articles and reviews to The Christian Century and was formerly its New York correspondent.

H. HENRY HOWARD

is the pseudonym under which is concealed the identity of the missionary in Japan who once before (in the issue of December 22, 1937) has discussed in these pages the difficult situation in which Christians in Japan now find themselves.

DAVID STEVENSON

who writes for this issue the second of a series of articles on the problem of the farmer, is himself a farmer living near Downer's Grove, Ill. The first article appeared in The Christian Century of March 9.

KARL CHWOROWSKY

is the minister of the Unitarian Church in Newburgh, N. Y.

Coming

"Learn How to Choose" is the title of a typically practical article by Fred Eastman—practical in its immediate helpfulness. To be published in an early issue. . . . In a remarkable essay, "Of Time and the Spirit," E. Merrill Root looks at the issues which mankind confronts during Lent and at Easter from a fresh and unconventional point of view. . . . The series of articles by David Stevenson, practical farmer, will contain two more instalments.

The CHRISTIAN CENTURY

March 16, 1938

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Staff Correspondents

EDWARD SHILLITO (London)
MARCUS A. SPENCER (Glasgow)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
R. H. MARKHAM (Vienna)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
ERNEST THOMAS (Toronto)
CHARLES T. HOLMAN (Chicago)
JOSEPH MARTIN DAWSON (Waco)
CLARENCE A. NEFF (Mexico)
E. GUERON (Istanbul)
VERE V. LOPER (Denver)
ADIEL J. MONCRIEF, JR. (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
T. MARKHAM TALMADGE (Honolulu)
W. S. ABERNETHY (Washington)
E. W. STODDHILL (Minneapolis)
P. M. HAMMOND (Seattle)
RAYMOND B. WALKER (Portland, Ore.)
P. OOMMAN PHILIP (Nagpur)
C. D. BRODHEAD (Philadelphia)
JOHN CLARENCE PETRIE (Memphis)
E. K. HIGDON (Manila)
EDWARD MOWBRAY TATE (Bangkok)
BRADFORD YOUNG (New York)
EDWIN A. BROWN (Milwaukee)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
J. H. MARION, JR. (Rockhill, S. C.)
J. MAURICE TRIMMER (Roanoke)
WARREN C. TAYLOR (Des Moines)
H. A. MCLEOD (Edmonton)
ERNEST M. HOWSE (Winnipeg)
O. M. WALTON (Cleveland)
WM. H. HUDNUT, JR. (Cincinnati)
G. P. MCLEOD (Vancouver)
GEORGE L. CUTTON (Albany)
BEN MORRIS RIDPATH (St. Louis)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1938 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 323
- The Legion and the May Bill 326
- From Oxford and Edinburgh to Middletown 327

Quintus Quiz: The Luxury of Being Misunderstood 328

Contributed Articles
- Big Business Sows the Wind, by Edwin T. Buehrer 330
- The Japanese Church Goes to War, by H. Henry Howard 332
- The Farmer Is Betrayed, by David Stevenson 334

Books
- Hearken Unto the Voice, by Franz Werfel 337
- The Chute, by Albert Halper 337
- Books in Brief 338
- Books Received 338

Correspondence 339

The Question Box 340

News of the Christian World
- Correspondence from the Carolinas 341
- Correspondence from Sothern California 341
- Correspondence from England 342
- Correspondence from Albany 343
- Correspondence from Philadelphia 343
- Correspondence from New England 344
- Correspondence from the Southwest 345
- Correspondence from New York 346
- Correspondence from Des Moines 347
- Correspondence from the Near East 348
- Correspondence from India 350

The New Films 351

Calendar of Coming Events

Mar. 16. Pennsylvania Council of Churches, annual meeting, department of evangelism, Harrisburg.
Mar. 18-20. Colorado Interdenominational Youth Conference, Colorado Springs.
Mar. 19. Fourth Annual Conference, 1st Congregational Church, Cambridge, Mass.
Mar. 23, 24. United Stewardship Council, Columbus, O.
Mar. 28. Philadelphia Friends Yearling Meeting, Arch Street Meeting House, Philadelphia.
Mar. 29. Central Pennsylvania Comity Conference, Westminster Presbyterian Church, Mifflintown.
Mar. 29, 30. Sixth Annual Family Relationship Institute, Arch Street Methodist Church, Philadelphia.
Mar. 30. Wilmington Methodist Episcopal Annual Conference, Wilmington, Dela.
Mar. 30. Delaware Methodist Episcopal Annual Conference, Philadelphia.
Mar. 30. East German Methodist Episcopal Annual Conference, Schenectady, N. Y.
Apr. 6. Washington Methodist Episcopal Annual Conference, Baltimore, Md.
Apr. 7. Eastern Swedish Methodist Episcopal Annual Conference, Worcester, Mass.
Apr. 7. Institute of Human Relations, Palmer House, Chicago.
Apr. 17. Easter.
Apr. 18-20. Disciples Ministers' Institute, University Church, Des Moines.
Apr. 19-21. Interdenominational Conference, Fellowship of Southern Churchmen, Raleigh, N. C.
Apr. 20. Central Pennsylvania Methodist Episcopal Annual Conference, Williamsport, Pa.
Apr. 20. East Pennsylvania Evangelical Conference, Lancaster.
Apr. 20. Lexington Methodist Episcopal Annual Conference, Cleveland, O.
Apr. 20. New Hampshire Methodist Episcopal Annual Conference, Concord.
Apr. 21. East Pennsylvania Evangelical Congregational Conference, Allentown.
Apr. 21. Southeastern District Conference, Church of the Brethren, Ambler, Pa.
Apr. 22-28. National Y.W.C.A. Convention, Columbus, O.
Apr. 25, 26. Ninth Annual State Convention, Pennsylvania Council of Churches, Grace Methodist Church, Harrisburg.
Apr. 25-27. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Apr. 27-May 1. Indiana Evangelical Annual Conference, Kendallville.
Apr. 28. Methodist Episcopal Church, South, General Conference, Birmingham, Ala.
Apr. 30-May 3. Women's International League for Peace and Freedom, Annual Meeting, Board of Directors, Minneapolis.
Apr. 2. American Friends' Service Committee, John Woolman Hall, Chicago.
Apr. 20. Protestant Episcopal election of coadjutor bishop, Christ Church, Nashville, Tenn.
Apr. 25-27. Pastors' Conference on "The Gospel for This Disordered World," Crozer Theological Seminary, Chester, Pa.
Apr. 27. Central West Methodist Episcopal Annual Conference, Springfield, Ill.
Apr. 27. Maine Methodist Episcopal Annual Conference, Bangor.
Apr. 27. North Indiana Methodist Episcopal Annual Conference, Richmond.
Apr. 27. Wyoming Methodist Episcopal Annual Conference, Kingston.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LV CHICAGO, MARCH 16, 1938 NUMBER 11

EDITORIAL

OUR FATHERS used to answer the question, "What is the end and object of man?" with the stately words, "The glory of God." Not long ago many of us were ready to abandon that venerable answer and to say instead, "The service of man." We do not need Lent to remind us of our folly. The bankruptcy of ideals, so characteristic of our times, confronts us inescapably with the impossibility of long sustaining any high conception of the meaning of human life on the basis of purely humanistic assumptions. We have learned that we cannot believe much in man if we do not believe *more* in God; that unless we first love God, we find it difficult to love either our neighbor or ourself. The humanists sometimes talk, or used to talk, as though faith in God had the result of reducing man's estimate of himself and his fellows. At this point they are, or were, poor readers of the human heart, for the exact opposite is true. Man believes in God because he must believe in himself. He cannot live without believing in himself, but he cannot believe in himself except in a universe which is believed to invest his life with dignity, worth and permanent significance. Faith in God, in all of its many forms, is essentially belief in the reality of such a universe.

What Is Man's Life?

America Discovers South Pacific Islands

WHY all the sudden excitement about those tiny grains of coral designated on the charts as Canton and Enderbury islands in the Phoenix group? It is reported that an executive order claiming title to them for the United States awaits the President's signature. It is known that representatives of the state and navy departments have been searching the records to find grounds upon which such a claim could be based. The best that can be hoped is proof that American whalers saw the islands first, though Great Britain has claimed them for about a hundred years without any question on our part. The Phoenix islands are about 1,500 miles southwest of Honolulu and a few hundred miles north of Samoa. What do we want these islands for? Are we trying to get out of the Far Eastern embroglio, or are we trying to get farther in? It is quite conceivable that Great Britain will gracefully concede our claim, if we wish to press it, though it is a pretty weak claim. Mr. Hughes, as secretary of state, once expressed the opinion in connection with some arctic territory that merely landing without subsequent occupancy is not enough to establish title to sovereignty. But Great Britain strongly desires that we shall take over more responsibility for policing the Orient, and it would not be surprising if she should be generous in letting us have these tiny islands, whose only possible use is for landing fields and radio stations. Japan, of course, will be an interested observer. There has recently been lively discussion as to just how much of the Pacific ocean we must be prepared to cover in strictly defensive naval operations. At first the line ran from the Aleutian islands via Hawaii to the Canal Zone. Then it was stretched to include Samoa. What? Another stretch? Why?

Niemöller Vindicated, Found Guilty, Fined, Released, Rearrested

NIEMOELLER was found guilty of "misuse of the pulpit," of publicly reading the names of those who had withdrawn from the church, and of opposing certain edicts of the government with reference to church affairs. The conviction on these three counts does honor to him; considering the nazi view of a proper use of the pulpit, it is to any minister's credit to be found to have misused it. Further, the trial was a vindication because the serious charges were seen to be so absurd that they had to be withdrawn by the prosecution. The net penalty was a fine of 1,500 marks, in addition to a seven months' term of imprisonment which was deemed to have been already served while waiting in prison for the charges to be formulated. The fine was paid and the defendant was technically free. But immediately he was seized by the secret police and whisked away to prison en route to a concentration camp, because he would not give assurance that henceforth he would keep silence. The first official explanation of his arrest—that it was to protect him from popular indignation aroused by so light a sentence—was so evidently fraudulent that it was quickly abandoned. The only result of the trial

is to make the deadlock between the Confessional Church and the government more definite. It is perfectly certain that Niemöller and other ministers will continue to preach and to resist encroachments upon the autonomy of the church so long as they are free. The encroachments will continue until and unless the government makes a radical change in its policy. There is no sign of a disposition to make such a change, though there will doubtless be relaxations here and there as political expediency may dictate, as when thirty East Prussian pastors were recently released from concentration camps at the demand of a delegation of farmers who pointed out the danger of having a dissatisfied church in a border province. The main issues remain as they were: the church has yielded nothing and the state has learned nothing.

Again—Public Funds for Sectarian Schools

THE ANNUAL campaign for public funds for parochial schools has begun early this year, and in a different form. It was precipitated by two inconspicuous paragraphs in the 300-page report of the President's advisory committee on education. This report urges federal support for elementary and secondary education, including health and welfare service, transportation, books and scholarships, in order to equalize educational opportunity. Specifically, it suggests a federal appropriation of $855,000,000 for these purposes, and recommends that aid in some of these categories be extended to public and private schools alike. (For practical purposes, "private" schools are Roman Catholic parochial schools.) The American Association of School Administrators and a commission of the National Education Association, in session at Atlantic City, developed strong opposition to this recommendation. There is practically unanimous approval of a federal grant in aid of public schools; but there is strong disapproval of the inclusion of sectarian schools. It was explained on behalf of the President's committee that this feature was inserted to prevent the filing of a minority report by the representative of the National Catholic Welfare Conference. Finally it was agreed to give a general approval to the report as a recommendation of federal aid to education, and to leave it to the policy commissions of the two organizations to wrestle with moot points, including this highly controversial question. It is to be noted that the report proposes that aid to nonpublic schools be limited to the purchase of reading materials, transportation, scholarships and health and welfare services. Even with this limitation, it is a very large question, argument about which, though stilled at Atlantic City, will very soon break out at Washington with increased vigor.

Soviet Treason Trial Moves Toward Convictions

RUSSIA'S fourth mass trial of former leaders of the state, now charged with treason, is moving inexorably toward the conviction of the accused. All the twenty-one defendants have confessed. Some of them are charged with murder, some with having plotted assassinations, some with espionage, some with conspiracy to turn over parts of the U.S.S.R. to enemy powers. All are charged with having done these things at the instigation of Trotsky. And all have confessed. For one day it looked as though one of the accused men might fight. Kretinsky, former first assistant to Litvinov in the foreign office and Stalin's predecessor as secretary of the Communist party, repudiated his prison confession before the open court. "I deliberately perverted my evidence to the prosecutor in the preliminary investigation," he declared, "because I did not believe that if I talked as I am talking now it would get to the ears of our country's rulers." But the next day Kretinsky took back his profession of innocence and was as sweeping in his admission of guilt as all the others. The strangest spectacle of the trial was afforded by Nikolai Bukharin, the one man who has done more to expound the principles of Russian communism than any other, except possibly Lenin. Bukharin took the stand to affirm that he had become a complete "counter-revolutionary," that he desired to see Russia made "fascist," that he sought the restoration of "capitalism," and that he had headed plots to turn over Russian territory to Japan, Germany and England. To hear men thus giving the lie to the faith by which they have lived and for which they have risked their lives, knowing that death will probably be their portion, imparts a nightmare quality to the whole trial. To those who are trying to make up their minds about the truth of the charges, the underlying dilemma remains unresolved. If the charges which the government makes, extending back to 1918, are true, then the revolution was the work of scoundrels; if they are false, then the present government of Russia is in the hands of scoundrels. Which horn of that dilemma does the reader prefer?

For a Thorough Investigation of the Tennessee Valley Authority

ONLY one way of dealing with the charges against the TVA made by Dr. Arthur E. Morgan will satisfy the American public. The charges must be met fairly and squarely in an open investigation conducted by a body as impartial as can be summoned. Dr. Morgan is the chairman of the TVA. He has charged that this great enterprise is being run by his fellow directors in such a way as to thwart his efforts to secure "honesty, openness, decency and fairness in government." He refers to the Berry marble claims as one case in which trickery was attempted, intended to line the pockets of a United States senator. This, he declares, was but one instance in which his fellow directors have engaged in sharp practice. We know what a setback such charges are likely to give the social ends which the TVA is seeking. We can understand the hesitation which friends of that enterprise have at letting them be aired before what may prove to be an unfriendly tribunal. We are aware that there are personal elements involved which can never be properly assessed in public hearings, and that these have played a greater part in bringing on this crisis than any differences in policies. Nevertheless, a full public investigation is required. Dr. Morgan has made his charges, and those charges involve the honesty of his colleagues. A joint committee of the Senate and House should get to the bottom of these charges at once. The public will

watch the proceedings with sufficient closeness to guard against unfairness. The Christian Century, as our readers know, has long believed in the TVA. We believe in it now. We believe that the ideas which underlie it, the goals which it seeks, the experiments in which it is engaged are far more important than any individuals connected with it. It is precisely because of our faith in the TVA that we wish to see this present controversy brought all the way into the open.

Gabriele D'Annunzio, Man Of the Renaissance

VAUNTING his "eternal youth" yet contemplating fantastic forms of suicide to escape the slow dissolution of age, Gabriele D'Annunzio died at the age of seventy-five in his villa on Lake Garda, where he had lived in a bizarre luxury suggestive at once of a maharajah and a Hollywood star. The lake is one of the most romantically beautiful spots in the world, and the villa was like something that Maxfield Parrish might have imagined and that had then been turned into a military and naval museum. He was perhaps the least modern man in this modern world. If the exaltation of the individual was the keynote of the Renaissance, then he was a man of the Renaissance no less than Leonardo, and his versatility was scarcely less. As poet, novelist and dramatist he had won and squandered several fortunes before the outbreak of the World War. Then, deeply in debt, he hastily left Italy to evade his creditors and dramatically "offered his sword" to France. France paid his debts and sent him back to use his pen in bringing Italy into the war on the side of the allies. He became a soldier too, successively in infantry, cavalry, navy and in the air. He was nearly fifty-five when he took up flying. His gift for the spectacular was most brilliantly exhibited in his filibustering expedition to capture Fiume for Italy, and then to hold it against Italy. That ended his active career. But he had laid some of the eggs from which fascism was hatched. It would not be difficult to imagine him leading the march on Rome, instead of Mussolini. Perhaps he saw that a mere personal exploit would not serve the purpose. If anything could be settled by single combat, he would have offered himself as the champion to settle it. He was an able poet and dramatist, but he himself was more lyrical and more theatrical than anything he ever wrote. The people of Italy, being themselves not a little lyrical and theatrical, found in him a popular hero and made of him a legend while he still lived.

A Reporter Writes His Confessions

THE STORY in the February issue of *Quill* as to how a newspaper reporter back in 1919 promoted a lynching reminds us again how responsible a function news reporting is and how irresponsibly it is often exercised. The story is told, as a warning to his younger colleagues, by the reporter himself, Mr. Dan Magill, now associate editor of the Athens, Georgia, *Banner-Herald*. Mr. Magill writes:

> One morning we received a tip that a woman had been killed in a nearby county, not far from Athens. A young Negro man was suspected of the crime. I published an extra, using the most glaring headlines I could find in the printing shop. I also threw in a few adjectives to whet the appetite of the readers for more of the same, which was soon coming. I think I ran out three extras on the murder during the day and in the last one, the main headline ran something like this: "Black Brute Captured!"
>
> Understand, I had no hatred of Negroes. I was just dumb. But I thought I was a sensation as a newspaperman.
>
> In every extra I put out I fanned the flames of racial prejudice. I whipped up the emotions of those who read the paper to such an extent it is very likely that I was responsible to a very great degree for what followed. I had no idea what I was doing except that I thought I was getting out a very fine newspaper.
>
> The jail was stormed that afternoon and the Negro taken out. I went to the lynching that night. Everybody else went. But upon approaching the spot where the Negro was tied to a tree—burning—I turned and hastened back to town.
>
> No one ever knew for certain whether he was guilty. But the stories I had put in the Athens *Herald* left no room for doubting that he was guilty. They were not based on a careful assembling of the facts. It was not reporting I was doing. I accepted things as they appeared to be. I simply didn't know what I was doing. I was just a young fellow playing havoc with human emotions. I had no real sense of responsibility. I had no sense of any kind.

One's first reaction to a confession of that kind is doubtless the impulse to pay tribute to the man intelligent, honest and brave enough to make it. Mr. Magill not only has profited by his mistakes, but he is anxious that such mistakes shall not be made again. It is a commonplace that in no respect are newspapers failing so notably as in the accomplishment of their primary task, the fair reporting of the news. The fault does not lie for the most part with the reporters, at any rate with those who have had the advantage of journalistic training. It lies with the publishers. "Possibly," Mr. Magill says in closing his article, "if reporters were shown in some concrete way that . . . newspapers value factual, unbiased, objective reporting . . . the result would be a higher grade of reporting." But do they?

Spy Scares Go With Armament Bills

NOT LONG AGO comment in these columns called attention to the close connection in time between a spy trial in London and the request of the British government for increased armament grants from Parliament. It was suggested that the two events might not be totally unrelated. Now the United States has been treated to a spy scare. Sensational headlines in the press, reinforced by the excited voices of radio commentators, have told of the arrest in New York of three spies working for a foreign government. Agents of the Federal Bureau of Investigation were quoted in the press as prophesying that "the greatest spy ring in history" was about to be exposed. But after several days of stirring up public excitement, the muffler was applied. What were the facts? We quote from the summary in *Newsweek:* "Actually, the government's information showed the trio to be an inept group of secret agents whose accomplishments were few and feeble. They had managed to smuggle to Europe some smatterings of military information generally available to the public through naval and military registers and publicity releases. Drawings of a tank and a plane found on Rumrich when he was arrested were too crude to be useful. The only data that might be of value were secret air service codes pilfered

from Mitchell field. . . . Held in $25,000 bail each, the three spies confessed a typically amateurish plot. They had schemed to lure an army officer and a bundle of 'secret documents' to a rendezvous and, if necessary, kill their victim and steal his papers." All governments have constantly to deal with the spy nuisance. (It is more nuisance than menace.) Spies, and suspected spies, are constantly being apprehended. Usually, however, this is done quietly. The exception comes when there is a big armament bill up for adoption. Incidentally, that veteran diplomat, the newly appointed ambassador to Germany, Hugh Wilson, tells in his autobiography (to be published next week) of his experiences in using and checkmating spies. He doesn't think they accomplish much.

The Legion and the May Bill

ALREADY the nation is awakening to the true nature of the May bill (H.R. 9604) now pending in Congress. The bill describes itself as a measure "to prevent profiteering in time of war and to equalize the burden of war and thus provide for the national defense, and promote peace." It has been reported out of the House military affairs committee in response to the President's request, in his special message asking for a supernavy, for a law to end war profiteering. It has administration support. As soon as tax legislation is out of the way, this May bill will be called up for action. But the country has begun to discover that the bill does none of the things which it claims to do in its title, while it would fasten on the United States a dictatorship as rigid as is exercised by Hitler, Mussolini or Stalin.

Three members of the House committee—Congressmen Maverick, Kvale and Andresen—filed a minority report in which they told the truth about the May bill. "It is dishonest because it does none of the things it says it does," these three ex-service men declared. "It takes absolutely no profits out of war, equalizes no burdens and does not promote peace. This is a draft of human labor. It is a blank check written in advance for an executive to conscript every person, man or woman, at will and wholly upon whatever rules and regulations he may proclaim. There is not a line or a word in the measure that in any way curbs profiteering. Should war come, Congress might as well let its halls be burned, go home and be prepared to be called occasionally for a speech in some opera house. The bill is the stuff of which Hitlers are made and the liberties of a free people lost."

Such a characterization the May bill well deserves, as Harold E. Fey showed in his detailed analysis of the bill's provisions in The Christian Century last week. (Have you read Mr. Fey's article, "Use Democracy or Lose It!" yet?) The bill in no way does away with war profiteering, and it is of such a nature that it cannot be amended in either House or Senate to include tax provisions that would do away with war profiteering. The nearest it comes to dealing with profiteering is to ask the secretary of the treasury to submit a proposal to the next session of Congress for taxing war profits. Of course, it can give no guarantee that such a proposal would be enacted when submitted. The war profits section of the bill, in other words, is nothing more than a pious wish that something might be done about war profits in the future. It has no binding force whatever. But the dictatorship, the absolute one-man control over every life and every labor or farm organization and every activity in the nation from the moment war is declared—there is no fooling about that. That is as all-inclusive and as binding as law can make it.

How is it possible for such a bill to have any chance for enactment? The answer, briefly, is that the American Legion is behind it. To be sure, Mr. Roosevelt is also behind it, and all the weight of administration influence will be brought to bear on Democratic congressmen. But the Roosevelt influence alone could never push such a bill through Congress. If it goes through, it will be because the American Legion has "turned on the heat." Legion posts all over the country, acting under orders from legion headquarters, are reported to have transformed themselves into high-pressure propaganda organizations in behalf of the May bill. Legion members are not only writing congressmen to support the bill, but they are flooding Washington with telegrams demanding that this measure be enacted. If the May bill becomes law, it will be a law passed under pressure from the legion.

But why should legionnaires be demanding the passage of such a liberty-destroying bill? Legionnaires like to think of themselves as tried patriots; men to be trusted to protect the republic. How can they favor setting up a dictatorship of this sort? We don't believe that they do. We don't believe that most of the legionnaires who are now putting pressure on Congress to enact the May bill have the slightest idea what that bill means. We doubt whether any considerable number of them have so much as read it. All they know about it is what legion headquarters has told them. Legion headquarters has told them that this is the legion bill to take the profits out of war. Rank-and-file legionnaires, remembering the terrible economic injustices of the World War period, want to have the profiteering taken out of war. They take the word of legion headquarters in such a matter, and fire off letters and telegrams to Washington without ever stopping to do a little checking up on the May bill for themselves. It's time that rank-and-file legionnaires did some checking.

If individual legionnaires will study the May bill they will find that on the day war is declared the President will have absolute power to draft into military service all persons between the ages of 21 and 31 for service overseas; to control wages and fix prices; to license every "public service," which includes all industries; to control the press and the radio; to control all labor unions; to control all farmers and all farm organizations, and to imprison "any person, corporation or association" violating "any orders, rules or regulations issued by those administering the act." If imprisonment does not seem severe enough, a $100,000 fine may be added. But not a sign of a war profits tax will the legionnaire find in the May bill.

Why not? Well, that's a long story, but its essence is this: It is impossible to frame a war profits tax which the fighting branches of the government will approve. The war and navy departments believe it impossible to enact a

law actually ending war profiteering without making it likely that when war comes big business, deprived of its usual profits, will sabotage the government. It will go on a sitdown strike. A dozen attempts have been made to frame workable war profits tax bills in Congress. Every one of these has come squarely up against the dictum of the war department: "It is conceivable that a war might be conducted with such great regard for individual justice and administrative efficiency as to make impossible those evils [profiteering] whose existence in past wars is well known. It is also conceivable that the outcome of a war so conducted might be defeat."

Pass a genuine war profits bill, says the war department, and you lay the nation open to the risk of losing the next war. No congressman would dare vote for a measure which the fighting services officially warned him might cost national defeat. The result has been that the attempts to draft war profiteering legislation have progressively grown weaker and weaker. By the time the Sheppard-Hill bill was formulated during the previous session of Congress (it never reached the floor) the whole attempt to frame such tax legislation had frittered away into a call upon the secretary of the treasury to propose a profits tax bill within thirty days after a war started. In this session's May bill this vital point is dodged by asking the secretary of the treasury to propose such a profits tax bill to the next session of Congress.

The truth is, of course, that if a genuine war profits tax bill cannot be framed and passed now, while Congress is acting under conditions of comparative peace, it certainly cannot be done after war is once under way, and there is very little chance that it can be done after the May bill has been enacted and the war department and the President have all the other blanket grants of power they are seeking. If the legion does not get genuine elimination of war profits when it passes the May bill, the chances are 100 to 1 that it will never get it. And genuine war profits elimination is not even attempted in the May bill as it now stands. Neither can such provisions be written into the bill by amendment.

Do the legionnaires who are whooping it up for the May bill want to fool the American people? Under the guise of doing away with war profits, do they want to fasten on the American people a perfect example of fascist government? There is no essential feature of fascism as it is known in Italy and Germany which is not contained in the May bill. Even the Japanese parliament, supposedly helpless in the hands of the Tokyo militarists, is fighting desperately against passage of a measure milder than the May bill! Do the legionnaires wish to fool their fellow Americans into accepting a dictatorship as bad as any in Europe or Japan?

We believe that before such questions are answered the legionnaires should face certain other questions. Do these legionnaires, now following orders from their Washington, national and state headquarters to bombard Congress in behalf of the May bill, want to fool themselves? Do they want to urge passage of a bill which they have not carefully studied? Do they want to run the risk of turning the nation over to a dictatorship simply on the word of a few legion officials? Or have they patriotism enough to give this measure a careful, searching study in each local legion post? If they will do that, we do not believe that there will be many legionnaires who will continue to be fooled about the May bill. And if the rank-and-file legionnaires are no longer fooled themselves, they will not allow the country to be fooled. For the rank-and-file legionnaire, no matter what else he may or may not be, is no conscious fascist.

From Oxford and Edinburgh to Middletown

OXFORD and Edinburgh are coming home to the American churches. It was greatly to be desired that they would do so. The danger was that they would remain a foreign event, something interesting enough to read about with the rest of the foreign news, but something also to become quickly tired of when the event had passed into history. Who does not realize, from his own experience, how easily the mood of sympathetic interest passes over into one of satiety, or even of mild ennui, when the continued publicity of an important gathering, with meetings held and speeches made, is not translated into programs of action? It would be dangerous to go on "reporting" the Oxford and Edinburgh conferences if reports were all. But reports have not been all.

The news pages of this paper and of other religious journals have carried reports of several recent local and regional conferences organized for the consideration of the problems of "life and work" and "faith and order." Single congregations have devoted a series of sessions to these themes. City councils of churches have sponsored interdenominational conferences for the same purpose. Even larger areas have united to send delegates to wrestle with these large problems. These meetings are well worth the time and trouble they cost. They should continue until tens of thousands of American ministers and laymen—with the emphasis on the laymen—have had the personal experience of sitting in conference with others of like purpose but different opinions to face frankly the vital questions which confront Christianity and the world in our time.

Often, but not always, the first step taken by such a conference is a study of the Oxford and Edinburgh reports, or of selected chapters from them, to gain exact information as to the agreements reached and the differences of view recorded in these reports. Many able men, representing a vast aggregate of scholarship and a wide range of opinions, collaborated through laborious weeks of frank discussion in the production of these statements. They worked to no avail unless the ministers and members of the churches which delegated them to do that work will take the pains to learn what they did. The reports have been printed. It is of the highest importance that they shall also be read. Local and regional conferences do well when they give attention first to this material. The time available for their discussions is always inadequate, and no single community can command such a body of expert knowledge as was at the disposal of the world conferences. Local groups may properly proceed as though the published reports adopted at the two ecumenical gatherings last summer were pre-

liminary surveys drafted in advance for their consideration by expert advisers.

Whatever degree of attention is given to the findings of the world conferences, there must be serious study of the main themes with which those conferences were engaged. This, it may be safely said, has been characteristic of every one of the local and regional conferences. There have been restatements of the substance of the Christian faith, of the nature and function of the church, and of the relation of the church and the Christian citizen to the community and state and to economic and international affairs. In this field there is opportunity for a fuller expression of the American mind than was possible at Oxford or Edinburgh.

It would be no gain for American Christianity to create for itself a new provincialism and sacrifice so much of ecumenical breadth of outlook as has been attained by intimate contacts with representatives of European and Eastern thought. We have often been accused of provincialism, and with too much justification. The way of escape from the status of a province, in things of the intellect, is not by silencing our own convictions and meekly accepting the categories and points of view that are delivered to us by the representatives of older cultures. That would be a shameful provincialism. It is rather by entering heartily and with open minds into conference with those whose traditions are other than our own, seeking to understand their meaning and appreciate their values, modifying our positions as newly apprehended truth may require, and then stating fully and forcefully the truth as we now understand it.

In these American conferences there is ample opportunity for carrying through such a program as this. In some of these discussions and formulations that have come to our attention, there has been continued awareness of the views that are held in the older churches, some of which exist under the shelter and patronage of the state and others of which are under the heel of the state; but due account has also been taken of convictions which have grown strong in American minds by reason of experience in a land where churches have been free alike from repression and from patronage, and where no collapse of human institutions has driven religious thinkers to seek escape in renunciation of human responsibility for the state of the world.

That is what there must be if such re-study of the Oxford and Edinburgh agenda is to have the value that it may have. It has been said, in earlier comment on these conferences, that there were serious vacancies in the personnel and that important points of view, especially of the "free" churches, were not adequately represented. In these fresh considerations of the problems by bodies of representative ministers and laymen in American cities, there is opportunity to remedy this defect and to furnish a body of matured and systematic thought which will enrich our own understanding of the Christian religion and its place in the modern world and will prepare us to make a more valuable contribution to the next ecumenical conference than we made to the last ones.

Americans are often accused, by their critics overseas, of being "activists." That probably means something worse than a charge that when we see something wrong we want to do something to right it. However much more damaging the indictment may be in its full meaning, and whatever depth of spiritual darkness it may be intended to denote, let us at least have the merit of our defect. There are things that can be done—to mitigate the evils of a divided church, to strengthen the forces that make for righteousness, to diminish friction among the agencies that are seeking to promote good causes, to soften the asperities of racial and national antagonism, to rectify economic injustice, to promote good will among men.

These things can better be done by a church that has come to some understanding of itself and of its world, than by one moved only by a vague amiability. It has been charged that the "social gospel" has been a mere sentimentality. Perhaps there has been too much of that in it, and too little of the solid structure of rigorous thinking and expert knowledge. But the remedy is not to make the gospel less social or to dechristianize our social enthusiasms. The remedy is to build our social gospel on such a foundation of substantial faith and knowledge as we are now on the way toward formulating, not in terms of denominational interests and traditional patterns of thought, but as a product of that "ecumenical mind" which, if we are serious about it, we may achieve as an actuality before the phrase becomes a hissing and a by-word.

It is, therefore, the third part of the function of these city conferences on faith and order and on life and work, or of the permanent councils which sponsor them, to consider how the great principles and general truths at which they arrive may be made, even in some slightly increased measure, operative in the communities most directly open to their influence. There is no antithesis between the general and the specific. But it is important that a company of Christian men who adopt an admirable resolution in regard to race relations—perhaps thinking chiefly of South Africa or the Black Belt—should also give some attention to conditions in the local "darktown" on the other side of the tracks; that those who look hopefully toward a union of all the churches throughout the world should take thought as to how the churches of their own Middletown may function as though they were really parts of one church; and that in all the fields in which faith may express itself in attitudes and in patterns of behavior, the more adequately formulated faith may be registered in more Christian conduct, both institutional and personal.

The Luxury of Being Misunderstood

EDITOR THE CHRISTIAN CENTURY:

SIR: I had it in mind to crave your sympathy with me in the suffering caused by being misunderstood by many of my readers and some of my friends. I occasionally write for publication—not under my own name of Quintus, of course, but using a pen-name which, in spite of all precautions on my part, I fear has not entirely concealed my identity. This became a matter of some concern when I found that my meaning had been misinterpreted by a great many people and that I was being accused of holding opinions for which in fact I have a decided repugnance.

Probably I should never have known how grossly my writings were misunderstood by inferior minds if it had not been for the accidental penetration of my disguise, or my own inadvertent disclosure of my authorship, so perhaps I should be grateful. But it was very embarrassing and painful. What greater grief can a writer experience than to realize that his readers do not get the point that he has made so luminously clear?

Even a fool is sensitive about having his folly fully valued. It was Touchstone, I believe, who said: "When a man's good wit is not seconded by the forward child understanding," it is a very sad moment for him—or something to that effect. How much more grievous it is for a philosopher—even a part-time, fireside philosopher, who can make no stronger claim to the title than that he is a lover of wisdom, however little of it he may have—how much more painful it is, I say, for such a man as I to be misunderstood!

Knowing the warmth of your sympathy and suspecting that you might be a secret sufferer from the same indignity, I had gone so far as to begin a letter to you, not so much inviting your commiseration as suggesting that we mingle our tears, share our griefs and air our grievances in this matter.

But I was checked by the appalling discovery that, when I looked deeply into my own heart, I could find no grief there. What I had been nursing as a rather distinguished form of mental anguish was in reality an intellectual luxury. To be perfectly honest with myself, and with you, I must admit that I was getting much more satisfaction from the sense of superiority to those who misunderstood me than I could have hoped to derive from their understanding even if coupled with approval, and a great deal more than I could have got from understanding and disapproval.

I could see, too, how the consciousness of being misunderstood was a very present help in time of criticism. I don't have to defend what I have said, because I can always say that I didn't say what the critics say I said. This shifts the discussion to ground upon which I am impregnable. For while it is conceivable (though scarcely likely!) that others may know as much as I about the topic originally under consideration, it cannot be plausibly denied that I know better than anyone else what I meant by my first statement—the one that the critics misunderstood, if you still follow me.

My explanation can also be misunderstood, thus introducing a misunderstanding of the second degree, and the process can be continued indefinitely. One should think twice before abandoning a position of such strength.

While I have come to realize the practical advantages of a carefully studied obscurity or a scintillant ambiguity abounding in paradox, for controversial purposes, I have determined to put this temptation behind me. After all, I do want to learn the truth even more than to enlarge my own ego; and therefore I want to submit my approximations to truth to the critical scrutiny of other seekers. To do that, I must be clear. I want your moral support in this hazardous enterprise. And I have certain yearning for sympathy too—sympathy for my painful sacrifice of the luxury of being misunderstood.

Yours for greater clarity,

QUINTUS QUIZ.

VERSE

Sorrow of Inner Weather

THE sun has harried the snow all day
Till the white drifts melt into rainbows flowing;
And I soon shall see, where winter was,
The columbine and the laurel growing.

The storms that trampled over the world
Bending the trees, as a giant might trample,
Now waste away under filmy boughs
Within whose tips the buds grow ample.

And I sadly hope that the blizzard snows
Which have weighted my spirit white and haggard
May melt to the roaring brooks of March . . .
(But within my heart spring seems a laggard!)

E. MERRILL ROOT.

Victims

O PITY not the soldiers dead who lie
In quiet tombs—poor, cheated sons of fate;
But pity us who still hear war-fiends cry,
Who still must know the world is rife with hate.

THOMAS CURTIS CLARK.

Nurse

SHE has the lovely quiet of the hills
That stand unmoved in sun or shadowed haze,
A life-taught elemental patience stills
Her soul to peace and ministering, stays
The pain-spent courage of the ill she tends.
She lifts them suffering to her strong breast
To smooth their pillows and unknowing lends
Her spirit's quietude to give them rest.
The old compassionate simplicities
Of earth are hers, a warm and earthly grace,
Yet in her patients' dark Gethsemanes
God wears a while her tired gentle face.

HELEN DANFORTH PRUDDEN.

I Shall Not Forget

SO long as life is with me I shall not forget
The sweetness of an apple blossom wet
With dew; the pathos of distorted trees
Against a wind-swept hill; the gladness of a breeze
That tiptoes, elflike, through a field of grain;
And daffodils that curtsy to the rain.
So long as life is with me I shall not forget.

HELEN MILLER LEHMAN.

Big Business Sows the Wind

By Edwin T. Buehrer

FEWER than 300 American corporations—282 to be exact—spent $9,440,132.15 from January 1933 to July 1936 for purposes which, to most American citizens, would seem fantastic and all but incredible. The money was spent, not to raise wages, not to improve working conditions, and not to tide unemployed workers over the depression. It was spent to hire a veritable army of labor spies (undercover men, operatives, "hookers," "missionaries" and other species of the same genus) to report the day-by-day conversations and activities of American workers, to demoralize labor unions, and to destroy by violence such strikes as nonviolent methods could not prevent or effectively undermine. The money was spent, in other words, to defy federal legislation which, by means of the National Labor Relations Act, sought to safeguard the rights of workers to organize and bargain collectively.

It is doubtful whether any other chapter in the history of the American labor struggle can match the cool, calculating treachery, the callous brutality and the deliberate sabotage of the democratic process which the La Follette investigating committee has exposed as a part of the very warp and woof of industrial espionage. Thirteen volumes of the committee's report have already come off the government's press. The work is not finished—it will never be finished—but enough has been done to show conclusively that the right of collective bargaining, established by federal statute and upheld by the Supreme Court, will never be achieved unless and until the labor spy is abolished from the American scene.

An American Institution

Industrial espionage, it is worth noting, is an American institution, and the labor spy a 100 per cent American product. He is not known to members of the British Trade Union Congress; he does not exist in France, Spain or any part of western Europe. Along with cash registers, typewriters, automobiles and a thousand other mass production articles, he is a product of American capitalist expansion. Far back in the 1870's, when in post-Civil War days big business expanded across the continent and labor organizations began to measure their strength, spies insinuated themselves into the picture. Every congressional inquiry, from that which followed the Homestead strike in 1892 to the present investigation under the chairmanship of Senator La Follette, has brought to light a steadily increasing espionage business cultivating in industrial circles the habit and technique of spying on unsuspecting workers.

Post-World War prosperity, including the relative prosperity of American labor, afforded scant opportunity for a thoroughgoing investigation of this evil because the workers, getting sizeable crumbs from the capitalist table, did not feel themselves particularly menaced. A major depression was required, and the recurrence of prolonged and bitter strikes, to throw the problem back into the lap of Congress. The New Deal sought to guarantee, under section 7-a of the National Labor Relations Act, the right of collective bargaining; and organized labor, prodded into action by the burdens and insecurities of the depression, engaged in an unprecedented number of strikes, culminating in the upheaval in 1935. Company-controlled unions were organized to offset the efforts of the A. F. of L. and of the C.I.O., and open defiance of the NLRB was resorted to when all other efforts to stem the tide of organization failed.

Attempts to Destroy Evidence

A preliminary investigation in the Senate drew from workers, union officials and others, many ugly facts. With each additional witness it became obvious that a special committee, clothed with authority to subpena business leaders and their files, was necessary. In no other way could the full story be brought to light or the necessary restrictive legislation enacted by Congress. It was thus that the La Follette committee came into being. Its initial appropriation of $15,000 was soon exhausted as the ramifications of espionage were traced from industry to industry and from state to state. The Senate therefore appropriated subsequent installments of $40,000 and $35,000. To continue the story let me quote excerpts from the original report:

> No sooner had subpenas been served on the officers of the Railway Audit and Inspection Co. Inc., than they began a systematic and thorough destruction of the subpenaed documents. Forewarned of this possibility, the committee subpenaed the waste paper collected from the offices of this agency. From Pittsburgh, St. Louis, Atlanta, Philadelphia and New York, the committee began to receive bundles of torn fragments of paper which, upon reconstruction, proved to be journal sheets, card files of operatives, spy reports, letters from salesmen, and interoffice correspondence, all of which were documents specifically called for by the subpena. To cap this flagrant course of conduct, the officials of the agency refused to appear in person before the committee in response to the subpena. . . .
>
> Similarly, several branch managers of the Burns agency, whose officers had been anticipating investigation for some months, engaged in a desperate attempt to destroy the records of industrial espionage remaining in their offices on the date the subpena was served. Subpenas for their wastepaper yielded equally fruitful results. Interoffice letters issued by W. Sherman Burns after the service of the subpena conveyed thinly veiled intimations to office managers to destroy the reports of their operatives. Together with the indiscreet replies of the office managers these letters came to the attention of the committee. (Report 46, part 3, pages 14, 15.)

But the detective agencies were not alone in their efforts to thwart the inquiry. The officers of the General Motors Corporation used the one-month interval between the service of the subpenas on the Pinkerton agency and on General Motors, "successfully and completely to gut their files of all documents connected with their use of industrial espionage. Even the files of William S. Knudsen . . . were subjected to this purge." (Report 46, point 3, page 15.)

Keep Away from the Light!

At the hearings in Washington the purpose of this destruction of records became abundantly clear. Labor spying must be furtive if it is to exist at all. It cannot be publicly defended as such; the only recourse of those en-

gaged in it being, in the words of the report, "to hide its existence, to confuse its meaning, and becloud its effects." One need only glance at this report to realize how accurately that describes it. Ridiculous contradictions added numerous touches of comedy as well as pathos to the grudging confessions of the witnesses as they revealed the inner workings of the spy system. And while other witnesses were waiting for their turn to testify the omnipresent spies were in the Senate corridors, seeking to corrupt them.

The report of the committee is based on its investigation of five of the largest detective agencies: Pinkerton, Railway Audit and Inspection, Corporation Auxiliary Company, National Corporation Service and the Burns agency. In the course of its inquiry, however, it brought together the names of dozens of other agencies, great and small, similarly employed, and the names of 1,475 business concerns which appeared as "clients," employing the services of detectives. So thoroughly has the practice of spying on the American worker penetrated big business that a national labor leader told the committee that "there is no gathering of union members large enough to be called a meeting that is small enough to exclude a spy."

"Human Engineering"

Under the cross-fire of Senators La Follette and Thomas, the officials of the detective agencies, and their clients, gave four "reasons" for the practice of espionage. Under the general euphemism of "human engineering" they justified it on the ground that (1) it protected industry against radicalism and communism; (2) it prevented theft and sabotage; (3) it improved the efficiency in methods, of workers; (4) it improved the relations of employers and employees. These so-called reasons, along with the euphemism, were soon found to be unwarranted, for one by one, reluctantly and grudgingly, the witnesses admitted that they were only a smoke screen to conceal the investigation of union activities. The hollowness of the Pinkerton crusade against radicalism revealed the curious admission of the superintendent of the Atlanta branch office that no communists were found. Here is his conversation with Senator La Follette:

> Senator La Follette: You have done a good deal of investigating, according to your ledger sheets, on radical and communistic activities, have you not, at your Atlanta office?
>
> Mr. Littlejohn: Considerable.
>
> Senator La Follette: How many communists did you find?
>
> Mr. Littlejohn: I don't believe we found any.

Industrial espionage is a highly specialized business, requiring techniques of concealment and trickery not usually found in conventional business enterprises. Spies have their names buried deep in the secret files of the office, in the basement, or in some other office in an unrevealed city. To quote again from the report:

> Every spy is assigned a code number or arbitrary initials which he uses instead of his real name. The code number is assigned to all correspondence between the spy and the agency. . . . A key to the code numbers is kept by the agency officials, but apart from the record the name of the spy does not appear anywhere in the books. . . . Spy reports do not betray the identity of the spy because his name does not appear on them, only his symbol. The agency also tries to keep its name off the correspondence with the spy. For this reason the spy addresses his correspondence with the agency to a post-office box in the vicinity of the agency office. The post-office box is rented under fictitious names. . . . The spy is trained by the agency in little strategems intended to avoid arousing the suspicion of his fellow-employees . . . to . . . call . . . from a pay-station, to call collect, charges to be reversed to them, and never [to] call right after leaving work or right after a union meeting. Always go home and out of a back door and call. (Report 46, part 3, page 39.)

And so the great and noble work of "human engineering" gets under way. The spy engages his fellow workers in conversation, observes their conduct and establishes their attitude toward or relationship with the union. These observations, important and unimportant, are sent to his superiors who, in turn, relay them back to the employer. Armed with his information the latter swings into action.

Early in the course of the inquiry the Fruehauf Trailer Company provided a perfect example of what happens in such a case. One by one loyal and capable workers were discharged and thrown on government relief for the crime of engaging in union activities. Edwin S. Smith, of the National Labor Relations Board, told how these men of "obvious character and courage" were "hunted down like the lowest criminals, and thereafter tossed like useless metal on the scrap heap." And in many cases, as in this, the workers find themselves blacklisted. The inquiry brought to light the fact that a blacklist may include more than nine hundred firms covering the major part of an industry, all of whom will refuse to employ a worker who has been dismissed, for any reason, by any of the partners to such an agreement.

Inside the Unions

But the work of our spy has only begun. He attends every union meeting and tries to get himself elected to office. Of the 304 Pinkerton spies who acknowledged union membership, one became a national vice-president of his union. There were 14 local union presidents, 8 vice-presidents, 20 secretaries, 14 recording secretaries, dozens of sergeants-at-arms, trustees and other officers. Spies, every one of them, and paid special wages for their services to the corporations! They are good strategists, these spies. They urge strikes when they think strikes will do the least good; they incite to violence, and they discredit fellow officers in the union. In one instance a spy brought charges of embezzlement against the officers of his union. The charges were eventually disproved, but not until the union had become completely demoralized. Triumphantly he reported to headquarters that, as a result of his activities, "the company is increasing the hours in some cases and cutting the prices on its work."

Often loyal members of unions are unwittingly "hooked" into the spy service. One "Red" Kuhl (Part 1, page 201) told how this was accomplished. "First you look your prospect over, and if he is married that is preferable. If he is financially hard up, that is number two. If his wife wants more money or he hasn't got a car, that all counts. And you go offer him this extra money; naturally you don't tell him what you want him for." Needless to say, however, the unsuspecting victim soon finds that out for himself. Asked by way of initiation to report such simple matters as smoking, slovenliness or other minor infractions of rules, he is soon pressed for more incriminating information. Fearing exposure for his refusal to give it he yields inch by inch, and—again in the words of the committee—"slides further down the path of treachery that

leads to deliberate espionage." Even a minister was found who permitted himself to be "hooked" into a position where he had to betray workers who were members of his own congregation. (Part 1, p. 206.)

Undermining Democracy

These "human engineers," which the detective agency trains, and big business employs, are the real foreign agitators in the ranks of American labor. They are the wrecking crew of whatever industrial democracy remains. Says the Senate report:

> Not only is the worker's freedom of association nullified by the employer's spies, but his freedom of action, of speech, and of assembly, is completely destroyed. Fear harries his every footstep, caution muffles his words. He is in no sense any longer a free American. In a constitutional sense his very position reflects the mockery and contempt of those who demand constitutional rights for themselves which they deny to others. . . . (Report 46, part 3, page 29.)

This defiance of democratic procedure was further dramatized when the Pinkerton agency, in the employ of General Motors, stood ready to shadow not only Governor Murphy, but the federal conciliator who came from Washington to help negotiate a settlement of the sitdown strike. When Senator Thomas asked the Pinkerton agent whether or not he realized that tactics such as obstructing the efforts of the strikers to present a fair case at the counsel table, and undermining their confidence in a federal conciliator, were an attack on democratic government, he could only answer that he had "never looked at it that way."

Industry's resort to intrigue in its efforts to defeat collective bargaining has already been victimized by the very spies whose aid it sought and early paid for. In many instances detective agencies planted spies among the workers without the company's knowledge or consent. The inquiry also brought to light the fact that at a certain stage in its program of espionage the General Motors Corporation suspected a betrayal of confidential business matters to a competitor, and suspicion fell, not unnaturally, upon the very spies hired by the corporation to betray its workers! Using spies to ferret out the misdeeds of other spies, however, was a method of problem solving which revealed the whole vicious circle to which hundreds upon hundreds of American corporations have fallen victim. Big business is beginning to reap what it has sown.

There is a lull on the espionage front at the present moment. A number of far-reaching agreements have been arrived at between various industries and the C.I.O.; and the detective agencies, thoroughly frightened, are seeking temporary refuge from the storm.

Whatever the outcome of the present investigation, however, and however successful the C.I.O. may become, industrial espionage will still remain to destroy the freedom of the worker, to undermine his faith in the integrity and good will of his employer, and to defeat all attempts at a democratic solution of the industrial conflict. Industrial espionage and American democracy cannot survive side by side. This much the La Follette investigation has made abundantly clear.

The Japanese Church Goes to War

By H. Henry Howard

"IN PREVIOUS WARS Japanese Christians have taken the pacifist stand. Today the church is backing the government in its military operations." So spoke a Japanese Christian preacher beginning his sermon one Sunday morning in December. A liberal Christian educator recently made a similar statement. "If Uchimura and his contemporaries were alive today," he said, "they would be preaching the element of sin in the present crisis and the necessity of salvation, rather than making the pro-war talks which the preachers are at present offering their congregations."

Before August, 1937, 90 per cent of the Japanese people *may* have been opposed to war as a national policy, as Kagawa claimed while in America. But what opposition there may have been at that time has been largely liquidated, in the Christian churches as well as elsewhere. Christian schools and the various church societies have been given quotas of knitted goods and comfort kits to supply the army. The pastor of a church called up a missionary helper on Saturday to inform him that there would be certain changes in the Sunday morning service in order to celebrate the fall of Nanking. One of the Anglican bishops is touring Japan preaching that Japan is engaged in a holy war, holding a position in Asia similar to that of the Jews in the Mediterranean world, and with no less a messianic mission.

War Propaganda Fostered by Christians

In October a union prayer meeting was held in Tokyo to pray among other things that foreign nations might understand the justice of Japan's purposes, and for a share in the sacrifice that this crisis entails. Members of some of the largest denominations met at the Tokyo Y.M.C.A. in November to organize "The Christian Patriotic Movement" for the purpose of unifying those persons who believe in Japanese Christianity, for the prevention of communism in Japan, and to correct impressions of Japan abroad.

Loudest and most benevolent in their support of the war have been the Roman Catholics and the Y.M.C.A. The Catholics have sent emissaries to China to comfort the Japanese soldiers "in order to help them in their fight against communism." A number of foreign Catholic priests have made public utterances as to the justice of Japan's cause and the error of the West's condemnation of her policies and actions. The Y.M.C.A. has not only set up canteens to comfort the soldiers but is also undertaking work among the Chinese to induce them "to cooperate with Japan's aims in Asia."

As for the sermons, addresses and editorials which pass as interpretations of Christianity, many of them are surpassed only by the speeches of the military in their glorification of the role the army is playing. And while the army is intent only on extending the political and economic power of Japan, it would seem that the Christians insist upon taking the souls of the Chinese as well. Listen to this:

"The analogy of man and wife fittingly describes the age-long relationships between Japan and China, their cultures, thought and religion being closely interwoven and interdependent. Recently, however, the Chinese nation has become unfaithful to Japan, having illicit relationships with other nations and spurning her rightful mate. Hosea likened Israel to a prostitute whom God used other nations to bring back to faithfulness. Japan is likewise God's agent in purging China of her unfaithfulness. . . . The present elimination of communism and anti-Japanism in China is analogous to a surgical operation. While this is painful and involves a certain amount of danger, it is a necessary process. After the operation is completed, the patient must be nursed back to health. This is the church's opportunity. Christianity propagated by the Japanese churches is the one curative for China's ills." These are the terms in which a prominent Christian leader addressed one of the national Christian bodies!

War to Purify Religion

Rev. Akira Ebizawa, secretary of the National Christian Council, prior to leaving for Shanghai on a "comfort mission," is reported to have said: "I am glad the government is ordering a spiritual mobilization today. It is the same thing we Christians have been hoping for for years. . . . We Japanese Christians have made no overtures to the Chinese national leaders (many of whom are Christians) for the purpose of convincing them of their errors because Chinese Christianity has been introduced as a part of Western culture and is therefore not yet assimilated. . . . Our mission to China is cultural. We intend to establish true religion where the people are troubled by war."

Rev. Yasuzo Shimizu, a Japanese missionary to the Chinese in Peiping, is touring Japan urging Japanese Christians to cooperate with the government's aims, for "this is the churches' long awaited opportunity." He claims that an inner voice confirms the holy nature of the war, and the necessity of Christian cooperation if Japanese culture is to inundate arid China.

The editor of the *Fukuin Shimpo* (Gospel Newspaper), the most widely read periodical of the Church of Christ in Japan, constantly strikes a similar note. Gleanings from the editorial pages since the beginning of the incident include the following observations: "We do not attack China because we have a surplus population but because of our surplus of civilization. We shall have done our part if we export our surplus of civilization and China has utilized it. . . . We are in China because we wish to practice our morality and contribute to the culture of the world. . . . If we act according to the statements of the government then our duty will have been done. . . . Those who accept seriously the foreign criticisms of Japan are as gullible as those members of the upper classes who a few years ago became the unwitting tools of the communists. . . . We Christians should step beyond culture, however, and devote ourselves to the sanctification of the multitudes. The burden of the moral elevation of the Far East is on the shoulders of us Christians. Whether Japan can achieve her mission or not depends upon the strength and spiritual level of the Christians. It is the Christians' duty to be the forerunners in the national elevation."

Reactions to Stanley Jones

Outstanding liberals who have read Stanley Jones' letter to the Japanese people have differed in their evaluation of its contents. One Christian educator who has spent several years abroad and recently suffered a great deal because of connections with the "red" movement discounted the article, saying, "His argument is based on materials obtained from the Chinese side," and that he is "ignorant of the actual state of things existing between the two countries."

When the Manchurian incident occurred less than six years ago, T. T. Brumbaugh reported to The Christian Century that the Japanese Christian attitude was opposed to that of the military. What are the factors which are responsible for today's changed situation?

Probably most important is the fact that since the establishment of Manchukuo, the government has been increasingly opposing all liberalism, pacifism and socialism. Two years ago a prominent Japanese educator stated that he used such words as "internationalism" and "peace" only with great care and after his speeches had been approved by his colleagues. Today men are detained by the police for making use of these terms. And the school with which this educator was connected is criticized because it dares advocate freedom in research! By means of official propaganda, "dangerous thought" control and persecution, those who in the past may have doubted that Japan and her peculiar brand of capitalism has a mission in the Far East, have been either jailed or converted.

As Japanese See the War

The world-wide trend toward nationalism, and the increasing unification of military control following the abortive revolts in 1932 and 1936, have assisted the ever efficient police in liquidating the opponents of military action in China. Most Japanese are therefore sincere when they urge that Japan's purposes in China are to eliminate communism, destroy the anti-Japanese animus, protect China from the rapacious white man and disseminate Japanese culture. Prof. W. M. McGovern of Northwestern University, after following the Japanese army in China for several weeks, observed that some of the leaders are actuated by a high form of idealism.

Also equally effective has been the fear of Christianity's extermination. On a former occasion the government did not hesitate to stamp out Christianity. The recent disbandment of several indigenous sects much stronger than Christianity because of teachings which conflicted in some minutiae with Japan's "national polity" evidence the seriousness of the present religious crisis. One Christian educator explained the occasional persecution of Christians and church institutions on the ground that the government recognizes that Christianity is a divisive force in a nation which is desperately seeking to achieve national unity, and

would eliminate it if it dared. The home office, in suppressing a magazine containing an article by a Christian university professor, made a similar statement by way of justification. "The liberalistic foundation of Christianity which negates country and race, and condemns war, is very bad in view of present Japanese conditions," the official explanation stated.

Decreasing Influence of Missionaries

Another factor is the increasing Japanese control of the churches and the decreasing influence of the missionaries. Whatever faults the missionary movement may have displayed in Japan, one incalculable contribution has been its emphasis upon the international nature of Christianity, during a period when the Japanese people were beginning to shake off the restraints of feudalism. The increasing autonomy has played into the hands of the Japanese spirit. Within recent months there has been a recrudescence of Nipponism within the church, and a louder demand from within and without the church that Christianity become nationalized so as to accord with the rising Japanese nationalistic spirit.

The future development of the church along nationalistic lines depends upon the course of events in China. Continued successes on the field of battle will strengthen the fascist hold upon Japan, its people and institutions. Reverses either because of foreign interference or the strength of the "bandits," or because Japan is lacking in wealth to develop China, would tend to discredit the military in the minds of the Japanese people. Regrettable though the attitudes Japanese Christians have taken may be, this change of front alone has prevented their extermination. Whether a church that has willingly lent itself to the designs of a fascist state is worth saving or not is another question.

The Farmer Is Betrayed

By David Stevenson

FOR twelve long years I had been working, thinking and planning on a problem which I felt was vital not only to me but to everyone engaged in the business of raising food for human consumption. During this time I had developed a product of which I was proud and which was in great demand. This was a superior tomato for salad purposes. In a previous article I told how, the growing season in the north being so short and my customers insisting that I serve them the year around, I started going south where crops mature earlier.

I thought I had sounded out every step I took, and felt no apprehension as to the outcome. I knew the quality of goods wanted; it remained for me to get it. After several seasons of going back and forth to southern points, I was particularly impressed with one section in Mississippi where the growing of tomatoes has been carried on for almost half a century, from which section 2,500 to 3,000 carloads are shipped every season within a period of three weeks. After interesting several of the growers, I was invited to come and live with them from the beginning of the planting season, the first of January, so that I could help them in developing a superior fruit.

Perhaps this is not the place to tell of the personal satisfaction that I got from living with these friendly people. Although they are among the forty millions that President Roosevelt speaks of as being "ill fed, ill clothed and ill housed," they offered a simple, wholesome welcome that moved me deeply. These farmers and I gathered around the open fire of an evening to discuss our plans for the coming season.

The year before I had taken two of their grown sons north to my farm to acquaint them with the methods which I had found indispensable in getting a crop ready for my exacting market. You can gather my confidence in the project when I permitted these young men to return south to their homes in my new truck. I had found that their springless wagons, drawn by mules, jolted the fruit in hauling it from the field to the packing shed in town, causing slight bruises that were not perceptible there, but which became quite evident before the tomatoes reached the consumer's table. So I decided that my truck, with excellent springs and with dual tires, would be just the thing for this hauling. The truck created a sensation in the community.

Space does not permit going into all the reasons which made these growers prefer to deal with me. Suffice it to say that the vast majority were so deeply indebted to the local merchants that if any responsible person could present a workable plan that would enable them to get out of debt, they would go to any length to cooperate with him. It was for this reason that my growers were wrapped up, heart and soul, in the plan that we had worked out together. Although they had a shippers' cooperative, of which some of them were founder members, it had not been able to help them market their goods advantageously. Thereby hangs another tale.

II

It was the morning of Decoration day when the picking began. Even now, as the snow is on the ground, the picture comes before me. At dawn when the dew is still on the grass I can see men, women and children going barefooted up and down the long rows of staked vines loaded with beautiful clusters of tomatoes, picking off the mature fruit and placing it carefully in the field picking boxes, which rest on a home-made sled drawn by a mule. My heart thrills as the scene comes before me of the young men and women working in the packing shed they built. The sparkle in their eyes, the spring in their walk, the lightness in their touch as they handled those precious tomatoes from the field boxes, grading them according to size and quality and rolling them carefully on the burlap cov-

ered benches, where the girls wrapped each tomato and placed it in the shipping box—all this revealed their hope of earning enough to satisfy their normal human cravings.

By working late into the night we finished loading two refrigerator cars the first day and at midnight they started rolling to the northern market. The following day three more cars were loaded and started on their way. This kept up for a week until eighteen carloads had been shipped.

III

I had previously arranged to send all our tomatoes to a commission house having a national distribution. This was one of the largest and financially strongest in the middle west. I had explained to the commission merchants the quality of fruit I expected to ship and they knew the trade I had been serving for years. They sent their own representative to place his approval on our shipments. From the daily market quotations furnished by the department of agriculture I kept myself and the growers posted on market prices. We had every reason to expect the top of the market for our superior goods. The government inspector who watched our operations and inspected our fruit told me and our shed foreman that it was the finest fruit he had ever seen leave the state of Mississippi.

As I did not receive any sales account, after waiting ample time I phoned our commission house to find out the reason. When they told me the ruinous prices at which they had sold the first cars to reach Chicago, I was dumbfounded. Immediately I held a meeting with my group and told them that we would stop packing and shipping at once, as I had to go to the northern market and find out why our goods were bringing so low a price. Night and day I drove north. There was not a moment to lose; the shipping season is so short and there was so much at stake. But I found that it was only too true; our tomatoes were being sold at prices hopelessly below the cost of production.

But that, I found, was only part of the story. The jobbers and wholesalers who bought our tomatoes from our commission house resold them at much higher prices. Many of our tomatoes went to my regular customers, such as the Palmer House, the Stevens, the Drake and Blackstone hotels, Henrici's and other high-class restaurants I had been serving for years. These buyers paid three and four times as much as the sales price rendered us.

IV

I felt like a man with one foot running one way and the other foot trying to run the opposite way. There were my growers in Mississippi waiting for my return, and here were our goods being given away. I felt that my job was to stay at the market and salvage all I could. It has taken almost three years to get at all the facts, but a day of reckoning is near when our commission house will have a chance to explain our betrayal.

What happened to us must be happening to others. Only a few days ago, on December 3, 1937, the department of agriculture announced that the license of Richman & Samuels, Inc., one of the largest commission houses in New York City, had been revoked. The company had been charged with making incorrect accountings for 144 interstate shipments consigned by eighteen shippers. In the announcement the department said: "Government investigators found that the practice of rendering incorrect accountings dated back for at least eight years prior to 1930, when the Perishable Agricultural Commodities Act became law. For instance, there was withheld from one consignor, the San Diego Fruit and Produce Company of San Diego, California, the sum of $44,879.11 on 557 carloads of vegetables consigned during the years 1925 to 1930. The department's activities brought about payment of $53,901.87 by Richman & Samuels, Inc., to this firm and other consignors set forth in the complaint."

Undoubtedly this was the sort of thing the Federal Trade Commission had in mind when it reported to Congress: "During the course of the inquiry considerable information was obtained indicating the existence of unfair practices in the distribution of fresh fruits and vegetables. Some of these practices are in violation of existing legislation, including the Perishable Agricultural Commodities Act. Certain other practices, however, although unfair in character and injurious in their effect are not adequately covered by existing law."

V

Now let me return to the market and trace one of our boxes until the fruit reached the consumer's table. Our commission merchant sold it to another dealer for $1. The dealer in turn sold it to a jobber for $1.15. The jobber sold it to a peddler for $1.30. The peddler delivered it to a grocer and charged him $1.60. The grocer sold the tomatoes to the housewife at 10 cents a pound, collecting $3 for the box of 30 pounds. I have shown with what care these tomatoes were handled so that spoilage was nil.

From the $1 sale our commission merchant deducted 10 per cent or 10 cents for his commission, 3 cents for cartage from the refrigerator car to his house, 27 cents for freight. The shipping box, grading, wrapping, packing, government inspection and loading into the car at the shipping point cost 30 cents. This left us 30 cents for 30 pounds of U. S. No. 1 tomatoes for which the consumer paid $3. From this it is clear that we, the producing farmers, received only 10 cents of the consumer's dollar. But from this 30 cents must still be deducted the cost of our fertilizer, picking boxes, seed and the lumber and canvas for our hot beds and cold frames, which total 15 cents.

Even at this niggardly figure, by skimping on the bare necessities of life, we could come out and hold soul and body together, but obviously we would have no purchasing power to buy the manufactured goods that our city consumers could make for our consumption. But if our boxes were sold for less than a dollar, as most of ours were, the result was financial bankruptcy and spiritual devastation.

Even the most innocent looking item in this list of costs which must be borne by the consumer deserves close scrutiny. Take, for example, that three cent charge for cartage from the refrigerator car to the commission house. It is not the size of this charge which makes mischief, but it is the great loss from spoilage due to the extra handling and carting of the produce which takes its toll of the consumer's dollar. Yet in practically every city in the country, markets are located away from the railroads so that after the refrigerator cars have rushed farm products to the city

in good order, the goods then have to be hauled to commission houses through congested streets, to be unloaded on sidewalks or left on trucks for hours while waiting to be unloaded. This exposure causes the produce to lose freshness, often making it sell for from 25 to 50 cents less per package than if it had been sold right out of the car.

Well, someone asks, "why not sell direct from the car?" The answer seems to lie in the political power of the Market Truckers' Union, which refuses to allow any such obviously sensible and economical system of marketing to be set up. No wonder the Federal Trade Commission says: "Certain practices in the carting of agricultural products in New York City, Chicago and Philadelphia amount to illegal agreements in restraint of trade and in violation of the Anti-Trust Act, and the activities of the agents of the Teamsters Union in Chicago, Cleveland and Philadelphia in interfering with outside trucks are in violation of the federal Anti-Racketeering Act."

VI

Secretary Wallace has said substantially the same thing. In his annual report he talks in this fashion of wholesale terminal markets for fruits and vegetables: "In many cities the markets are very old, and commonly have undergone little change in fifty years. Since these markets were established many social and economic changes have taken place. The population has increased many fold; methods of transportation have changed from water and wagon to rail and motor truck; produce from distant producing areas has become available throughout the year; consumption per capita has increased. Yet the markets have undergone little change. Many of them, new as well as old, are improperly located, designed and equipped. Besides being antiquated, improperly located, badly designed and equipped, markets in many cities have no adequate facilities for handling receipts by truck, and traffic congestion results. In few cities is it possible for fruit and vegetables to be unloaded directly from railroad cars into the wholesale market. A truck haul, frequently through heavy traffic, is usually necessary. This is true even in new markets."

Mr. Wallace does well to add that last sentence. Urban food consumers, paying the high prices which this outrageous system of wholesaling inflicts, are apt to think that it is merely a result of failure to keep pace with the times. It is nothing of the sort. It is a deliberate policy. For example, a few years ago Chicago had to build an entirely new wholesale food market to take the place of the one wiped out by the building of Wacker Drive. That new market was carefully located off all railway lines, although Chicago is honeycombed with railroads to a greater extent than any other city in the world. Why? Let the politicians answer. They know very well that there is no economic reason for locating food markets in this fashion. Every such market, with its unnecessary cartage and spoilage charges, is simply a means of adding to the cost of the consumer's food and subtracting from the returns for the farmer's production. But it all adds to the tribute extracted both from the farmer and from the urban consumer by crooked politics and socially indifferent trade unionism.

I must also mention the fact that at the time our tomatoes arrived at the market, in that eye-opening experience with Mississippi produce which I am using as my text, there were five or six times as many carloads waiting on the railroad tracks as were needed for the metropolitan area, causing a so-called "glut." This, also, happens again and again to the American food farmer. Yet all around in every direction thousands of smaller markets were inadequately supplied, making the price prohibitive to the consumers. Naturally these high prices reduce consumption. The "glutting" of a market is a deliberate device practised by some distributors in order to depress the price for their own advantage, causing untold losses to growers and shippers, and no gain whatever to consumers. But that is a story in itself.

VII

In the light of what I have said, it is clear that the generally accepted idea, that the only way for the farmer to get more for his goods is to charge the consumer more, is erroneous. This false idea, which may be heard everywhere, has befogged the truth. Everybody knows that the farmer is in distress and must have relief. It is agreed that it is preferable to have a nation of farm owners rather than a nation of farm paupers. It is also agreed that it is unjust for half the nation to be well fed and the other half underfed. But in this case the consumers were already paying a ridiculously high price while the farmers were getting next to nothing. With a decent system of distribution the consumer would have paid far less and the farmer would have received far more.

Frequently I find that when facts like these are laid before city and town dwellers the comment is made, "But isn't the chain store doing the very thing for which you ask? Isn't it reducing food costs to the consumer, and isn't it making it possible for the farmer to sell his products more advantageously by doing away with unnecessary middlemen?" This idea is so widespread that it deserves careful examination, and that examination—again based on my own experience—I propose giving this phase of the farm problem in my next article.

This is the second in a series of articles on farm problems by Mr. Stevenson. The third, "The Farmer Is Enchained," will follow next week.

Sonnet for Thomas Mann

WELCOME, brave exile! Do not, through the years,
Regret the Fatherland you left behind.
For you *are* Germany—you and your peers,
Her heart, her soul, her conscience and her mind.
What was another's loss becomes our gain:
An exodus of peoples that arise
From Jewry and from Germany and Spain
Our culture crude will now cross-fertilize.
Where twenty years ago arms had no chance,
Your ringing words of beauty hold their ground,
And penetrate where guns could not advance.
Hail, spirit of the future, welcome! Found
Your Fatherland upon this further shore—
While Blood and Soil grow sterile at the core.

EDITH LOVEJOY PIERCE.

BOOKS

The Divine Strategy

HEARKEN UNTO THE VOICE. *By Franz Werfel. Viking Press, $3.00.*

ONLY such pretentious and generally reckless words as monumental, colossal and magnificent can properly describe Franz Werfel's novel of the prophet Jeremiah and suggest its impact upon the mind of the reader. It is fiction on the scale of Gutzon Borglum's mountain sculpture, not merely because it is a big book but because its power and elevation are commensurate with its size. The author of *The Forty Days of Musa Dagh* and *The Eternal Road* takes for his present theme the humiliation of Judah in the days of Josiah and his sons, the destruction of Jerusalem and the Temple and, after the fulfillment of all the dire predictions of the prophet, the discovery of "a divine strategy that spanned eternity" and would still preserve the chosen people as God's instrument, as his special point of contact with humanity and as the undisinherited heirs of his promise.

It is difficult to exaggerate the power and skill that are employed in the portrayal of three phases of ancient life, Hebrew, Egyptian and Babylonian, and of the conflicts between the faithful prophet of disaster and the Hebrew patriots on the one hand and the self-seeking priests, the time-serving prophets and the profiteering gentry on the other. (A "thin sickle of the new moon" beginning after midnight to light the travelers on their way, is an obvious but unimportant slip unless intended for a miracle. Page 722.) The dramatis personae of this tremendous tragedy are not puppets but persons. There is not a conventionalized figure in the cast. Even the king of Egypt, stylized as he is, is not dehumanized, and Nebuchadnezzar is as vital as Mussolini. The battle of Megiddo and the final siege of Jerusalem become contemporary events the issue of which is awaited with suspense. The life of Jeremiah, from his sudden elevation to a place in Josiah's favor in his youth to his final devotion to the "remnant" in his old age, is the framework in which all the episodes are set. But it is Judah's story, not Jeremiah's, that gives significance to the whole. Jeremiah is represented as actually hearing the voice of God. There is no rationalizing of prophecy. The contrast between what a man (even a prophet) *thinks* and what a prophet *hears* is constantly emphasized. Jehovah is determining the destiny of his people and is speaking through the mouth of his prophet. What happens to the prophet is significant and moving. But the important thing is what happens to the nation and what is yet to happen.

The setting of the story of Jeremiah in a matrix of contemporary experience is not a mere literary device but an indication of the meaning of the book. The novel begins in present-day Jerusalem. The brief introductory portion ends with a young man, a Jew whose father had become a Christian and who was himself a Christian, leaning against a pillar at the site of the Temple and observing that the hands of his wrist-watch point to twenty-three minutes to six. He loses consciousness. He—if it is the same he—becomes aware that he is gazing at a leather wrist-band containing an amulet. He is in the Temple court. He is Jeremiah. Then follow the 725 pages of Jeremiah's story. In the last episode of that story the aged Jeremiah, revisiting the desolated city, stands again in the court of the Temple, observes the leather his mother had placed upon his wrist in his almost forgotten boyhood, and suddenly it is still twenty-three minutes to six by the wrist-watch at which he is still gazing. Tolstoy used a similar device in his story, *Essarhaddon,* and made the king of Babylon live through some months of the life of his captive enemy in the few seconds while the water was being poured from a pitcher.

Werfel's employment of this technique seems to have a different meaning. It links Israel's ancient woes to her present sufferings, and applies Jeremiah's discovery to the solution of present problems.

Werfel's account of Jeremiah's final insight must therefore be taken as his exhortation to contemporary Jewry, dispersed, denationalized and in some places persecuted: "I have created judgment and death to be a sieve. For Israel shall become more and more alive through death, and more and more pure through my judgment. Thou hast called upon my name, and I have answered thee by causing to sink into thy heart the certainty that Israel will survive, for thy time is rooted in my time. . . . Each defeat makes the victory greater. That the days of Israel may be long! Thou canst not exhaust the abundance of this promise." Israel is still the chosen people, entitled to "an inexpressible and pervading assurance of ultimate victory." This is the "divine strategy that spanned eternity," to give final victory to Israel as *the* chosen people.

This mingling of humility and arrogance—a humility that can bow to defeat as merely an episode on the way to triumph and that is wholly "unpersuaded by the show of death," and an arrogance that will not surrender the claim to a place superior to that of other races in the favor of God—this, wherever it exists, makes an insoluble problem. But it also makes a sustaining and indomitable faith. That faith has never been more dramatically stated and defended than in *Hearken Unto the Voice.*

W. E. GARRISON.

The Juggernaut of Business

THE CHUTE, A NOVEL. *By Albert Halper. The Viking Press, $2.50.*

WHEN Albert Halper's novel, *The Foundry,* appeared in 1934, he was widely acclaimed by left-wing literary critics as a proletarian novelist of promise. Several years before, his *Union Square* had brought him fame as a young writer who showed extraordinary ability in combining straightforward narrative art with a fine sense of social realism.

Readers of his latest novel will rejoice that Halper has lost none of his literary technique and, if anything, has sharpened his sense of awareness for the social scene in the humming world of America's business life. If again he has laid the locale for his story in Chicago, this time making a mail-order house the particular object of his critical interest, this may be ascribed to the fact that, while in *The Foundry* he interpreted a personal experience in an electrotype foundry on Dearborn street, in *The Chute* he is reliving his own experience as order-picker in a West Side Chicago mail order house.

Here we have again his almost Dickensian sensitiveness not only for environment and situation but also for character and social implication. The story deals with the Good Will Mail-Order Company presided over by the feudally benevolent E. G. Rosenthal and his sons. Who can fail to recognize, whether in the managers and bosses and assistants or in the order-pickers, wrappers, etc., the typical American working ensemble, its individuals distinguished from one another only by the size of the pay-check and sharing alike the sense of insecurity and the terror of ever-threatening unemployment? When in the end the catastrophe comes, they are all equally

involved, from Meyerson, the buyer of Department 2, who is killed by the steel chute, which throughout the story looms as the symbol of the system of greed and exploitation from which there seems no escape, to Paul Sussman, high-school graduate with the dream of becoming an architect and now cheated even out of his humble job as order-picker.

The story gathers momentum with every chapter and the final tragedy, involving thousands of workers, brings to a logical and climactic close a narrative that has all the characteristics of a first-rate realistic presentation of American proletarian life in terms of excellent literary art. Friends of the "sociological novel" will not want to miss Albert Halper's latest book.

KARL M. CHWOROWSKY.

Books in Brief

SOUTH. *By Charles Granville Hamilton. Author, Aberdeen, Miss.*

One of our good Christian Century poets has assembled seventy-five of his poems in an unpretentious but highly enjoyable pamphlet. It would require many quotations to represent the variety of theme and mood, from pure lyric to biting satire. The briefest may be chosen, an "Epitaph for a Politician":

> Buried beneath his native sky,
> Here he lies where he used to lie.

THE CHURCH VICTORIOUS. *By Horace Crotty. Longmans, Green & Co., $1.00.*

The Bishop of London introduces this, by the former Bishop of Bathurst (Australia), as his diocesan Lenten book for the year. It will serve that purpose well, for it is a stimulus to faith in the Christian program and in the possibilities of the church as a means of promoting it. It is not necessary to agree with all the opinions expressed. The author would have the church refrain from taking a stand on so many subjects and talking about so many things, such as war and economic and social questions. This might mean a retreat to generalities, or the seeking of victory on one field while mankind is fighting its battles on another. Or it might mean, and probably does mean, that in a world which has inherited types of thought and behavior from so many sinful generations, the church should be hesitant about either laying down as law the requirements of an absolute ethics or giving its blessing to the makeshifts and compromises which are perhaps the best that can be expected under present conditions.

YOUTH SERVES THE COMMUNITY. *By Paul R. Hanna. D. Appleton-Century Company, $2.00.*

For those who think of the WPA as simply "scattered groups of weary men leaning on shovel handles," this book will serve to present a new viewpoint. The idea of a survey to discover what children and youth were doing to improve social conditions in this country and abroad emerged in the first year of the depression, but lack of staff assistance prevented realization. In the fall of 1934 when the federal government organized relief for "white-collared" and professional workers, this piece of research became WPA project No. 65-97-295, subproject No. 26, and was thus carried to completion. The result is a book which is a mine of information for leaders and teachers who seek to relate school tasks to life experiences and who desire techniques for coordinating the work of the school with community life.

WHEN HALF-GODS GO. *By Charles Lemuel Dibble. Morehouse Publishing Company, $1.75.*

In this volume, the second of the Laymen's Library (Books on Theology in Nontechnical Language) a prominent Michigan lawyer attempts an interpretation of the ideas and practices of religions. He firmly denies that religion may be conceived of as merely a social institution, as the presuppositions and assumptions abroad today would have us believe. Instead religion has objective validity and supernatural sanction which must again be recognized. The way cannot lead back to a sterile fundamentalism, but through modernism and beyond modernism. The outcome will be a type that is neither fundamentalist nor modernist, but a synthesis of both best characterized as catholicism, for catholicism most completely embodies universal religious experience. The book is devoted to the exposition of this thesis.

SPIDER ARCHITECT. *By Mary Sinton Leitch. G. P. Putnam's Sons, $2.00.*

Mrs. Leitch's prevailing mood is that of a lover of nature; her poems of the sea are particularly impressive. Her work is marked by original thought and true sentiment. Her prevailing style is lyrical, but she has done many excellent things in sonnet and free verse forms. She is a daughter of the late Charlton T. Lewis, Latin and Greek scholar, and is herself a scholar of wide attainments, having been educated at a number of universities in America and abroad and on the seven seas.

Books Received

Vienna, The Image of a Culture in Decline. By Edward Crankshaw. Macmillan, $3.00.

Lost Springtime, The Chronicle of a Journey Far Away and Long Ago. By Julian Dana. Macmillan, $2.50. (To be published March 22.) A whimsical and happy book (not inaptly bracketed with *Mr. Chips,* as many books inaptly have been), recounting a modern journey to a hidden spot in the Sierras and reverting to the life and experiences of a lady who lived there in the days of the great gold rush.

The Education of a Diplomat. By Hugh Wilson. Longmans, $2.50. (To be published March 23.)

American Naval Songs and Ballads. Edited by Robert W. Neeser. Yale University Press, $2.50. (To be published March 22.)

The Secret Letters of the Last Tsar. Edited by Edward J. Bing. Longmans, $3.50. (To be reviewed.)

Uncle Dan, The Life Story of Dan Beard. By Cyril Clemens and Carroll Sibley. Crowell, $2.00.

America's Purpose. By Alfred J. Snyder. The Declaration Press, Philadelphia, $3.00. A searching inquiry into the political and social structure of the nation, by a veteran member of the Philadelphia bar, who reaches the radical conclusion that "ownership by society of that which is essential to society as a whole, is both natural and the inevitable development of our American principles."

The Rainbow Round the Throne. By F. Lincoln Davis. Stratford, $2.00. A volume of poems chiefly inspired by travel in the west and in Europe and infused with the spirit of democracy.

The House of Guise. By Henry Dwight Sedgwick. Bobbs-Merrill Co., $5.00. (To be published March 25.)

Little Saint Agnes. By Helen Walker Homan. Longmans, $1.00. Another excellent piece of Roman Catholic propaganda in what is now apparently a series of volumes, well written and attractively illustrated, to cultivate in children a reverence for the saints and the ceremonies of that church.

Concert Pitch. By Elliot Paul. Random House, $2.50. (To be published March 17.)

Towards an Objective Ethics. By George Raymond Geiger. Antioch Press, Yellow Springs, Ohio. (To be reviewed.)

Christianity, Capitalism and Communism. By Albert Hyma. Author, Grand Rapids. (To be reviewed.)

The Way of Discipleship. By Carl George Wolf. Zondervan, $1.00. Seven sermons on what it means to be a Christian.

If a Man Die Shall He Live Again? By Harry C. Mark. Zondervan, $1.00. The author defends the thesis that man will not only live again but will live in a heaven which is a definite place

somewhere in the stellar universe to which Christ ascended "with a human body."

My Father, An Intimate Portrait of Dwight Moody. By Paul D. Moody. Little, Brown & Co., $1.75. (To be published March 21.)

Letters to Marion. By Elsie Wheeler Rupp. Bruce Humphries, $2.00.

The Self You Have to Live With. By Winfred Rhoades. Lippincott, $1.75. A cheering book on personal adjustment, not worrying, power through relaxation, and the contribution of religion to a wholesome personality. (To be published March 31.)

Toward a Saner America, An Outline of Fundamental Social Reform. By Philip Rubin. Author, Willow Grove, Pa. After a few chapters on adult education, improved schools, labor unions and cooperatives, and the social control of industry, the author argues for a reorganization of the federal government somewhat on the British model (but with a President instead of a king) and a new division of the country into fewer states.

The Haverford Symposium on Archeology and the Bible. Edited by Elihu Grant. American Schools of Oriental Research, New Haven, Conn., $2.00. (To be reviewed.)

The Children's Prayer Book, for Lent. By J. W. Kennedy. Conger Printing Co., Atlanta, Ga., 10 cents.

The Liquor Traffic—Its Costs. Council for Social Action, 289 Fourth Ave., New York, 10 cents.

CORRESPONDENCE

Let the Admiral Answer

EDITOR THE CHRISTIAN CENTURY:

SIR: When Admiral Leahy was selling a bigger navy to the House committee on naval affairs, he stated that even if and after the proposed huge addition was adopted, the navy would have to be three times larger in order to carry on a successful war in foreign waters. If this be true, why does the admiral—and incidentally the administration—think a bankrupt Japan, with a navy smaller than our present one, can come over here and blow us off the map?

Gardar, N. D. S. S. JOHNSON.

What is Profanity?

EDITOR THE CHRISTIAN CENTURY:

SIR: Walking down the street the other day I chanced to hear two idlers on a corner discussing a current political problem. One of them waxed vociferous over his argument. He had neither range of vocabulary nor facility of thought, but he gave potency to his speech by an indiscriminate use of potent words—words loaded with varied concepts of deity.

One evening soon thereafter I chanced into the church across from that corner and heard the shepherd of the ecclesiastical flock discussing a current religious problem. He waxed vociferous over his argument. He had neither range of vocabulary nor facility of thought, but he gave potency to his speech by an indiscriminate use of potent words—words loaded with varied concepts of deity.

Perchance it is unkind to put those two discourses side by side, but I cannot rid myself of the ugly thought that indiscriminately to use the names of the Eternal to give potency to an otherwise dull and inadequate speech partakes of blasphemy whether it be proclaimed from the street corner or the pulpit. I present this thought humbly for I know my weakness, but I have an overpowering urge to present it.

Portland, Maine E. J. HOLT.

Sane Pacifism

EDITOR THE CHRISTIAN CENTURY:

SIR: Jean Abernethy's article is sane and timely. The pacifist front, gently warmed by public sentiment a few years ago, is at the moment getting hot under the fire of jingoism—more or less disguised as sane pacifism. Some of us are not sticking to our guns.

Also some of us, including Mrs. Abernethy, need to be brought strictly up to date in our thinking about warfare. We tend habitually to think of war in terms of physical instruments and physical force—battleships, artillery, aircraft, blood, bullets and battles by land and sea. In this we are somewhat less modern in our thinking than certain others—the Apostle Paul, for example, who conceived of *real* warfare in terms of weapons not of the flesh, but mighty before God to the casting down of strongholds. Curiously enough, that conception seems to have been taken over by a few nations which, upon the whole, do not appear to be greatly interested in Christianity. Germany, for example, has developed the most effective revolutionary technique the world has yet known. It works admirably, and damnably. And it is war.

If an enemy were to bomb New York City, or capture the west coast by military might, or—most dreadful—endanger an Asiatic market, we'd say, "That settles it! This *is* war!" And Mrs. Abernethy would possibly be called upon to knit wristlets, which wouldn't help much, or to handle a machine-gun, which might, under the circumstances, help a great deal. However, the enemy is sufficiently open-minded and up-to-date to take military lessons from Paul. He will, very quietly, capture a newspaper here, establish a bund there, create a base for anti-Jewish agitation (America for Americans) in a few key sections of the country, build an invisible arsenal for propaganda somewhere else. If this be jingoism, make the most of it, but there is something to be said for the clean-cut logic which recognizes that there is no important distinction to be made between a bullet which kills a patriot and an idea that turns a patriot into a traitor.

If war has been declared against democracy in this world, then the best counter-offensive would be to make democracy clearly worth saving. Rotten politics, sickening inequalities, the squandering of resources, the wasting of youth as if our generation were more important than the next to come—all that is on the side of the enemy. Here is an immediate fighting front for a sane pacifism.

Presbyterian Church C. EDWARD ROWLEY.
Weirsdale, Florida

A Correction Gladly Made

EDITOR THE CHRISTIAN CENTURY:

SIR: As to your difference with Glenn Atkins over the ecumenical church, brought out in the issue of March 2, allow me to make an observation. In Dr. Atkins' article I found what seems to me to be a fresh and vital presentation of a point of view on the church which your own editorials have been calling for someone to represent. I understand, I think, what is the difference: he thinks you have gone too far towards ecclesiasticism and you think he has too little appreciation of the values in it. But, in all fairness, I think you should have put the words "some of" before the statement that "the best minds and hearts of the Christian church" are thinking with you in this matter of a united Protestantism.

University Presbyterian Church, S. LESLIE REID.
Buffalo, N. Y.

Who is Tired?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of March 2 you say: "Of the three major functions which the church exercises in respect to the world—evangelism, missions and social action—the first is decadent, the second has come to an impasse and the third, at best, has never been more than a kind of dilettante interest indulged by a minority in the churches. Are the evangelists and the missionaries and the social gospelers getting tired?" My retort is: let them answer. I am not getting tired and I have preached the gospel for 28 years upon one corner in a great city. Nearly every year this gospel has

brought 100 new members into the church. We have met building problems, depression problems, unemployment problems, drinking problems, and all the rest.

There has been no lack of difficulties. But I rise in the convention to say a good word for the workers in the field. Against tremendous odds they have kept the faith. If any missionary money has been raised, they have secured it. If social gains have been made, they have supported them. Even religious journals are "taken" and subscriptions paid by church members, in the main. Wait until we whine. Pause, with your pen, until we begin to yowl. Editors should not grow weary until the workers out in the fields talk about being tired. I ask you again: "Who is tired?"

East End Christian Church, Pittsburgh, Pa. JOHN RAY EWERS.

Repeal the Chinese Exclusion Act

EDITOR THE CHRISTIAN CENTURY:

SIR: As one who has always maintained that a wrong was done to Japan in the immigration act, let me now voice my disagreement with Stanley Jones when he advises the repeal of the act. I do not believe the time is opportune, as far as Japan is concerned, but I would repeal the exclusion as regards China. This would admit less than 50 Chinese per year and would be a gesture of friendship which would not be lost on China, nor on Japan, for that matter. This is one way in which we could show friendship for China without provoking complications, and under the circumstances it seems to me it would have a beneficial and salutary effect.

Claremont, Calif. A. E. BRUCE.

As Seen by the Chinese

EDITOR THE CHRISTIAN CENTURY:

SIR: The excellent article in your issue of February 9, "Behind the Far Eastern Crisis" by William Axling, of Japan, needs only a few words of comment from one who reads it with China's standpoint mainly in mind due to 43 years residence in or near Peking. In citing China's mistakes in her relations with Japan he mentions two. The second, "China's education of her youth to look upon Japan as her foe," is a true charge. It can be made also by other foreign nations who have been charged with imperialism by the Chinese, for Sun Yat-sen's will warned his people against all who do not treat them as equals, and China considers Japan to be foremost in that group. Hence the singling out of Japan so often in school textbooks as China's most dangerous foe. Hence, also, since she has believed it, honest attempts at conciliation have been vitiated in China's eyes, because she has believed it impossible for her to accept Japan's terms unless she was willing to accept subjugation.

The first mistake that Mr. Axling cites is that "the ten years of Japan's conciliatory policy, following the Washington Conference, were notably lacking in any favorable reaction or response from China. Conciliation seems to have been interpreted as a sign of weakness rather than self-restraint on Japan's part." This, the common explanation in Japan of China's "arrogant rejection" of conciliation, is very superficial. It may be the reaction of unthinking masses of Chinese but it is not the reaction that I have seen among the thinking and responsible classes. These have recognized China's weakness and unpreparedness for war compared with Japan, and some have said, "If Japan can control and develop Manchuria better than we, let her have it." They have repeatedly agreed to economic cooperation if it did not mean domination by Japan, and have pleaded for recognition as equals, and for friendly reciprocity, but these things have never been sincerely offered by anyone in Japan with power to give.

All through those "ten years of conciliation," which Lin Yu-t'ang characterizes as the only decent ten years in Japanese diplomacy, the Twenty-One Demands for subjugation of China by Japan were not revoked; the violence and ruthlessness of the subjugation of Korea, concealed by propaganda from the Japanese, was constantly before the Chinese through the fugitives from Korea, as a warning example; for the latter five years of the ten there was extant the famous Tanaka Rescript, now proved authentic, giving the details of the program for world conquest beginning with China. This Tanaka document came as no surprise to the Chinese and their belief in it was sufficient to prevent acceptance of proffers of friendship, no matter how sincere Baron Shidehara and his kind might personally be in presenting them. Add to this the steadily accumulating evidence that the militaristic group were directly responsible to the emperor alone, defiant of the civil government and all its promises at their pleasure and we can see how impossible it was for China to have any compliant reaction to the friendly offers of a portion only of the Japanese. It cannot be classified as one of her mistakes in Japanese relations but rather as an evidence of her keen perception of realities.

It was the united conviction of the masses of Chinese that the time had come to fight for the life of the nation which compelled the Chinese government to resist Japan even when it knew that it was weak and unprepared. It was not an arrogant self-confident attitude of the government eager to fight.

Oberlin, O. GEORGE D. WILDER.

Protestant Minorities

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on De Valera and Ulster was okay until you became weepy over the papist minority in Ulster. How about the Protestant minority among the saints of southern Ireland and Jersey City, N.J., and the Protestant *majority* of Scotland?

London, England. JOHN MACFARLANE HOWIE.

The Question Box

Will you please explain Paul's use of the law of Deuteronomy 25:4 in his discussion of the rights of Christian evangelists, himself included. Did he not stretch unduly the meaning of the Old Testament regulation in applying it, apparently without qualification, to a wholly different situation? L. B. Y., Massillon, O.

THIS is one of numerous cases of the use which New Testament writers made of the older Scripture, changing the text sufficiently to make it fit a new situation. In this case the principle is admirable, and the illustration is pertinent, but the application is extreme and not justified by the text. The law of Deuteronomy is explicit and praiseworthy, "Thou shalt not muzzle the ox when he treadeth out the grain." The animal is to have the privilege of eating what he can as he goes around on the threshing floor. From this rule Paul drew the entirely proper conclusion that the laborer is worthy of his food, even as the Master affirmed (Matt. 10:10). But in the text cited he appears so anxious to enforce his teaching about the rights of Christian presbyters and evangelists, including himself, to share in the temporal blessings of their disciples, that he treats the Old Testament text as though it had no application to the domestic creatures for whose benefit it was obviously intended, and related only to the ministry of the gospel. The language is quite explicit: "Is it for the oxen that God careth, or saith he it altogether for our sake; yea for our sake it was written." The authors of the Revised Version have somewhat softened this meaning by the marginal reading, "or saith he it, as he doubtless doth, for our sake?"

There are several illustrations of the free treatment of Old Testament texts by writers of the Christian sources. An instance may be cited in Hebrews 1:7, where it is stated that God turns his angels into winds, and makes his servants flaming fire, an example of his complete control of the forces of nature, and his use of them to accomplish his purposes. The writer of Psalm 104:4, however, from which the passage is quoted, expressed the opposite idea: "Who makes winds his messengers, flames of fire his servants." This is the same fundamental declaration of the power of God, but a reversal of the illustrative figure. In the first Gospel the writer in speaking of John's "preaching in the wilderness" quotes Isaiah 40:3, where the injunction is to "prepare in the wilderness the way of the Lord," a quite different idea. Many other illustrations could be cited of the entire freedom with which Christian writers employed suggestive passages in the older Scriptures to give force to their messages. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Churches Demand Anti-Lynch Law

North Carolina Council Seeks Federal Action to Curb Mob Violence — Another Mooney Case?

(Correspondence from the Carolinas)

ROCK HILL, S. C., March 7.—Though still in its infancy, the North Carolina Council of Churches already is beginning to express itself in mature Christian fashion. Meeting in Raleigh for its second annual three-day convocation, the council heard addresses by Everett R. Clinchy, Benjamin R. Lacy, Henry Smith Leiper, Mrs. Grace Sloan Overton and others. Discussions were held on a variety of timely social topics and two noteworthy resolutions were adopted.

Expressing shame and a sense of sin over race relations that breed inequalities and mob violence, the council went on record as favoring "such federal anti-lynching legislation as will assist the states in eradicating the lynching scandal from the United States."

Deploring efforts to introduce junior units of the R.O.T.C. into public schools, the delegates adopted a resolution protesting "any move to introduce militaristic propaganda into the high schools of North Carolina" and further urged all communities to "resist this effort of the war department to instill the military spirit in the minds of youth."

Perhaps the most encouraging aspect of all this is that it represents the united voice of trusted leaders from 13 Protestant denominations. Among the council officers are Dr. W. W. Peele, Bishop Kenneth Pfohl and Bishop Edwin A. Penick. All would agree much of the success of the council is due to its courageous and pioneering executive secretary, Dr. Trela Collins of Durham.

* * *

Presbyterians Discuss Missions

Directed by Dr. R. C. Long of Greenwood, three valuable conferences on stewardship and missions have been held by the Presbyterians of South Carolina. Gathering at Greenville, Columbia and Florence, more than 200 ministers and church officers heard addresses by Dr. Edward D. Grant, Dr. H. Kerr Taylor and Dr. Claude Pritchard—all of the denomination's headquarters staff.

* * *

Unique Forum at Chapel Hill

For catholicity of taste in platform diet, a group of university students at Chapel Hill appears to have no serious competitors in America. They are known as the "Carolina Political Union," and they will give a hearing to any political philosophy under the sun provided they can find someone who will expound it with color and authority.

How they manage, without offering a cent of money even for expenses, to attract to Chapel Hill many of America's biggest names is something of a mystery. But they do. According to the chairman, the pulling power is twofold: an unusual opportunity for reaching the heart of the south, and the persuasive suggestion that since someone of radically opposing views will be heard, the speaker sought would hardly be wise to leave his side of the case unstated!

In recent months visiting speakers have included men as diverse in outlook as Maury Maverick and Tom Girdler, Postmaster General Farley and Col. Frank Knox, Norman Thomas and William Hard, Ambassador William E. Dodd and Imperial Wizard Hiram Evans of the Ku Klux Klan. The German and Russian ambassadors appeared some weeks ago (on different nights) to present their respective cases. About 1,000 people attend each lecture, and a forum discussion follows. The next man up is Earl Browder.

* * *

Support Local Option for Liquor Control

Morgan Blake, sports editor of the *Atlantic Journal,* came up to address a well attended rally of the dry forces of South Carolina. Pointing to the growing sentiment against narcotics, he said far too many people fail to realize that for every man destroyed by narcotics, ten thousand are ruined by whiskey. A local option plan, with the county as the unit, is now receiving widespread support from the drys of the state as the best next step in handling a liquor problem that is currently growing more acute.

* * *

Is North Carolina to Have Another Mooney Case?

A fugitive for nearly a decade, Fred Beal, one-time New England mill worker, is now behind the bars at Raleigh. Given a term of 17 to 20 years for the murder of police chief Aderholt of Gastonia during the 1929 disturbance, Beal skipped his bond, fled to Russia, came away disillusioned with communism, and then told all in a book called *Proletarian Journey.*

Whether Beal will serve out his term remains to be seen. He was tried in a clouded atmosphere murky with prejudice. It is possible Aderholt may have been killed in a crossfire by one of his own men, and that Beal was a victim of communistic scares then rife. Few would care to dogmatize.

Now that passions have cooled, it may be that Clyde R. Hoey, the man who prosecuted Beal and who now sits in the governor's chair, will in time give Beal the benefit of the doubt. LeGette Blythe of the *Charlotte Observer* has written: "I would hate to go namby-pamby over a murderer. Nevertheless, I am disquieted. I would hate for North Carolina to give America another Tom Mooney." Thus many are thinking—including, no doubt, the governor.

* * *

And So Forth

Methodist college students of South Carolina, 200 strong, held their annual convention recently in Rock Hill. Dr. G. Ray Jordan and Dr. H. C. Brown gave addresses.

An interracial church service, attended by whites and Negroes, was held in the United Church of Raleigh, Carl Hermann Voss, pastor. Rabbi Frederick Frank and President Robert Daniel of Shaw University spoke, and the service was broadcast.

J. H. MARION, JR.

Anti-Japanese Feeling Rises

California Suffers from Campaign of Hate—Kagawa Fellowship Organized—Ministers Urge Municipal Reform

(Correspondence from Southern California)

LOS ANGELES, March 7.—When the navy wants more battleships, a Japanese scare is good sales talk. The Japanese on the west coast, darkly hinted a superpatriotic magazine five years ago, may shoot us in our beds, while those who hold jobs under Americans have instructions to poison their employers. This campaign of hate is now showing results. The other Sunday morning some fair-haired, blue-eyed children hissed when they saw pictures of Japanese children—this in a more or less liberal church close to a university where sociologists have for years specialized on the race question.

More than one-fourth of all the Japanese of the United States mainland are in Los Angeles county. Some of these in churches of their own have far too little fellowship with American church members. To develop a more vital relationship American Christians during Kagawa's 1931 visit to Los Angeles asked for the privilege of occasionally joining with his friends in early morning communion services followed by breakfast together. The last such "Kingdom of God" meeting, attended by Japanese and Americans, was held March 6 in the Vermont Square Methodist Episcopal Church, of which Rev. Russell Clay is pastor. Professor Robert Pettengill, chairman of the local Fellowship of Reconciliation, read this message from Kagawa: "Although we [Christians in Japan] may not react according to the manner of the West, still we know that the foundations of his kingdom are peace and love, and we continue to work for them. I believe in Christ and his gospel of love for all. I believe in his cross and the ultimate victory of those who bear its burden. Christians in Japan must carry a cross. Christians in the world must carry it with them."

The Kagawa Fellowship, organized in February, proposes to share his cross to the extent of helping finance his work. Five hundred dollars for Kagawa, says Mrs. Claude C. Douglas, the secretary, is better than $150,000,000 for two new battleships.

* * *

Miss Rankin Warns Of War Danger

The local "Keep America Out of War" committee was recently challenged by Miss Jeannette Rankin, legislative secretary of the National Council for the Prevention of War, to use the question-method more frequently in dealing with government officials. Write five letters or cards as often as possible, she urged, to the following: President Franklin D. Roosevelt, Mrs. Eleanor Roosevelt, the two senators and the congressman. Ask them why we are asked to spend so much on a bigger navy, why we are drifting toward war, why this and why that. Miss Rankin

has the right to give this advice: in 1917 she was one of 50 congressmen to oppose American's entrance in the war. Her argument is simple: A fleet or army cannot land on enemy shores. On the other hand they cannot invade a country without first landing. In other words it is absolutely impossible for the Japanese or anybody else to invade this country. Therefore we should pass a bill to set a line 500 miles beyond any of our shores; across that line our navy would not be allowed to make menacing gestures. Moreover, we should insist upon our officials stating clearly just what our naval policy is. Is the navy to protect certain interests abroad or is it to protect Americans on American soil? Miss Rankin, recalling the gullibility of stampeding cattle in Montana, declared that once the herd begins milling, leaders can start them in what seems to be a safe direction. But before long the leaders may be heading them in exactly the opposite direction. Similarly, our leaders can point us toward peace and democracy, and later swing us gregariously into war.

* * *

Ministers Join in Demand For Civic Reform

The good people of Los Angeles have for years chanted of a certain newspaper editor this daily morning prayer: "O Mr.——, we are the sheep of your pasture. Won't you please sheer the wool off of our backs and pull some of it over our eyes." Of late the good people have shown an embarrassing disposition to pull journalistic wool out of their eyes. The trouble started, as readers of the December letter may remember, when Mr. Clifford Clinton, a young Presbyterian layman, took seriously his oath of office as grand juror. The underworld in answer bombed his home. He replied with "CIVIC," a committee which is pushing matters. And now the facts are implacably coming out. Somebody in one of the two competing gambling-prostitution-political groups got too excited and bombed Harry Raymond, an investigator who apparently was about to testify to the alleged connection between the gambling interests and the mayor. This was not in the specified plans of the chief of police and the mayor of Los Angeles. After all, suppose you were conducting a holy war against the reds, going around to women's clubs telling mothers that you and your colleagues had to be in office—or else! —how would you like it if some idiot blew the lid right off so that the preachers began asking questions, yes, and asking for a recall?

Well, that is what some of the ministers are up to. A "Federation for Civic Betterment" has been formed. Among the officers are Dr. Roy L. Smith of the First Methodist Church and Dr. Leonard Oeschli, superintendent of the Los Angeles district of the Methodist Church. They are not infringing on Mr. Clinton's group. They are simply out to bring all possible pressure to bear upon public officials so that the officials will themselves prosecute those guilty of corruption, vice and gambling.

* * *

Church Council Out of Red

The Church Federation of Los Angeles is out of the red for the first time in several years, after an intensive campaign under the leadership of James Fifield, Jr., pastor of the First Congregational Church.

ALLAN A. HUNTER.

British Question Foreign Policy

Everything Will Depend on Success of Chamberlain's Negotiations With Italy —No Bowing to Mussolini Threats

(Correspondence from England)

LONDON, March 1.—It was on a Sunday, Feb. 20, that the cabinet crisis came suddenly to a head. At 11:00 P.M. on the radio it was finally announced that Mr. Eden and Lord Cranborne had resigned office, and the nation knew that it was involved in a new and dangerous political situation. The speeches made yesterday by the two chief actors in the scene will be known long before these notes appear.

In all such moments it is essential to distinguish the occasion from the underlying cause. So far as the final breach was concerned, it could be made to appear a difference in procedure or at most a difference in judgment between those who in reality sought the same end. But clearly there is more than this in the separation of two statesmen from each other in such a time. Probably we should understand the difference better if we remember the Italian campaign with its slogan, "Eden must go"—a campaign which has sympathizers in certain quarters here, as well as in Berlin and Rome. With a sure instinct the totalitarian rulers discerned in Mr. Eden, the upholder of all that they hate and perhaps fear the most.

* * *

Eden Has Many Allies

What will come of the matter, it is too early even to prophesy. There are many allies on the side of Mr. Eden. He will have the instinctive sympathy of those who do not care for the flinging of a statesman to the wolves, as they put it, at the bidding of Mussolini or Hitler or Lord Beaverbrook. That is not a true statement of the case, but that will be a popular verdict. On the same side will be many who regard Mr. Eden as the protagonist of the league, and many too who will see in him one who will not yield to pressure.

It is a dangerous hour for Europe. Lord Halifax said last week that he did not believe that war was imminent. That is probably true, but it is certainly true also that by their recent statements, both Hitler and Mussolini, as well as Stalin, have been like men brandishing torches in a field of powder casks.

* * *

No Disposition to Bow to Italy

Much will depend upon the impression left in Italy by the events of this week. It would be disastrous in the extreme if the Italian dictator were to think that this is a victory of his, and that Eden being removed, he can continue unhindered to play his former role. There will probably be a general consent given to negotiations with Italy; but if once it were made clear that Mr. Chamberlain was prepared to accept conditions under threat from Italy, he would be swept away quickly. This country would certainly not let either Germany or Italy treat it as Germany can treat Austria. The best hope to which we can cling is that Italy will remember that whatever may be thought of his action in the 11th hour of Sunday last, among the people of this country there are great allies who on the matter of principle are solidly with Eden; that in reality there is an England for which he speaks.

* * *

Dr. J. Rendel Harris Still Active

Last year Dr. Harris was so seriously ill that his friends would not have been surprised to hear of his death. He said himself in his inimitable way that the luggage was all packed and forwarded, but he himself for some reason was detained. He is now staying at Boscombe, a great deal stronger and able to get about, and to walk without assistance. He is 86 years of age and still maintains his keen interest in his many lines of research, and still remains the Sherlock Holmes of ancient mysteries. I am told that he has been thrilled recently to hear that some friends are staying at Egypt Cottage near Egypt Point on the Hampshire coast, and hopes himself to investigate what he believes may be further evidence of Egyptian colonization in Britain.

* * *

Churches Study Need for World Council

It is hoped that this country will be able to take its full share in the plans for the formation of a World Council to carry forward the work of Oxford and Edinburgh. At the present time much has still to be done in church assemblies to bring home the urgent need for such a council, but I have no doubt that there will be an adequate response when the case is understood. The literature must impress seriously those who will read it. The eight volumes which are now available are full of valuable material, such as cannot be found elsewhere, and I think that the churches, when this literature has played its part in shaping the thought of their members, will agree that such a movement must be supported boldly and generously.

* * *

And So Forth

Dr. J. D. Jones, whose ministry in Bournemouth was one which will not be forgotten in that city, will receive the freedom of the Borough. This is an honor which such a good citizen will prize and he will rightly consider it a tribute of gratitude to him as primarily a preacher of Christ within that city.

Mr. Lansbury is 79, but he is not resting from his peace-making labor. He hopes to begin a tour of Rumania, Hungary, Yugoslavia and Palestine.

The Dean of St. Paul's has effectively answered the critic—the Bishop of Durham —who declared that the Church of England report on doctrine had fallen flat. On the contrary, Dr. Matthews says it has proved a best seller. It is not giving rise to controversy but is being read and pondered by laymen as well as the clergy. I believe the dean is right. The more I read the statement, the more masterly it seems as a theological document.

The prime minister has pledged his word that there shall be no conscription in peacetime. It is also made clear that the proposed "labor camps" are not to be compulsory.

EDWARD SHILLITO.

W. Earl Ledden Goes to Albany

Trinity Methodist Church's New Pastor Comes from Providence—Experiment in Interchurch Cooperation

(Correspondence from Albany)

ALBANY, N. Y., March 1.—Dr. W. Earl Ledden has recently come to Albany as pastor of the large Trinity Methodist Church, in succession to Dr. Howard G. Hageman, who was drowned last August. Dr. Ledden comes from the Mathewson Street Church of Providence, R. I., where he made himself famous as a radio preacher to all New England. Dr. Ledden is known as a cooperator in church affairs, having served as president of the Rhode Island Council of Churches, last year bringing to Providence a forum program of the country's outstanding leaders in social and educational America. He is very fond of music and was formerly a church organist and choir director. He comes to a leading church in the city and one that will offer full liberty to a man of Dr. Ledden's interest and abilities. Dr. Ledden has been invited to address the annual union service of all of the city churches in behalf of week-day religious education, a service which will be held in the Emmanuel Baptist Church on May 1.

* * *

Churches Unite to Support Social Service

On Jan. 23 a service in recognition of social work was made a union service of Albany churches and held in the All Saints' Cathedral of the Protestant Episcopal Church. Dr. David C. Adie, commissioner of social welfare of the state of New York, gave the address of the day, which followed a printed program of impressive music and worship. Rev. William Sprenger of Trinity Episcopal Church was chairman of the ministers' committee in charge of the service.

* * *

Baptists Experiment In Cooperation

The Hudson River North Association of Baptist Churches, representing the capital district, is trying a series of experiments in church cooperation similar to an organized city mission society but without an executive secretary. It began with the appointment of a planning committee at the annual association meeting at Hudson in October 1936. A new spirit of unity has been manifested in projected surveys, preaching missions, in assistance by men and means to weak churches, in laymen's conferences, in training teams for local church improvement, in interracial service and in young people's programs. The moderator is a layman, C. W. Arthur of Schenectady. Thirty-seven churches are involved in the plan.

* * *

State Council Reorganizes

The annual meeting of the State Council of Churches and Christian Education was held in Albany Jan. 11. The budget for 1937 was fully met. A new constitution was adopted, its chief feature being a combination of an executive committee with a policy and program committee into a new and enlarged board of directors of 45 members. Dr. Howard V. Yergin, executive secretary of the New York Synod of the Presbyterian Church, was elected president in succession to Dr. Walter M. Rollins, who had served for three years. Dr. Mark Rich, director of the Rural Institute with headquarters at Cornell University, was made a regular secretary and member of the staff to carry on rural work. Rev. Benton S. Swartz of Buffalo became the new chairman of the youth division. The women's council was formally inducted into being as the women's division of the State Council, Mrs. Irving L. Walker of Rochester as president. In the future the name of the council will be the State Council of Churches. A semi-annual meeting was arranged for June of each year.

One of the most active groups in the State Council of Churches is the legislative committee of the state commission on social action. With its chairman, Rev. Howard W. Buckland of Schenectady, this committee meets every Monday of the legislative session to go over bills then before the state legislature. It issues a weekly bulletin which is distributed to the churches through its county representatives. It recently appeared as a committee in support of control of syphilis, in support of local option, better marriage laws, etc., and in opposition to a number of bills for the spread of gambling and other vicious practices.

* * *

Dr. Mark Rich Reports on Rural Church Work

At the first regular meeting of the board of directors on Feb. 21 in Albany a comprehensive report on rural church work was made by Dr. Mark Rich. Rural church day will be observed in the state on May 22 as part of "Apple Blossom Week" in western New York. Church day at the rural life week at Cornell University Feb. 15 was observed by larger crowds than of any previous year. Dr. Rich is active in the survey of rural church areas and in the promotion of larger parishes. A conference for rural pastors will be held at Whitney Point, just north of Binghamton, May 31 and June 1.

* * *

And So Forth

At Saratoga Springs on Jan. 13 an interesting meeting of five cooperating churches, Baptist, Congregational, Episcopal, Methodist and Presbyterian, was reported. Four nights of the week of prayer were used for consideration of their common Christian problems. The leader was Dr. Mark Kelley, superintendent of the Albany district of Methodist churches. Christian unity was discovered as a real fact and steps were taken for the formation of a local council of churches.

One of the unique programs of the Albany Council of Religious Education is a series of lenten services for the pupils of the week-day schools. There will be five regular church services at 2:45 p.m. each day of the five school days, March 14 to 18. The minister, the organist, the choir, the ushers, etc., of such a service will be provided by the entertaining church. The schedule follows the series of classes of the week-day schools as follows: Emmanuel Lutheran, Third Reformed, Trinity Methodist, St. Andrew's Episcopal and West End Presbyterian.

GEORGE L. CUTTON.

Philadelphia Will Keep Dr. Newton

Accepts Call of St. Luke and Epiphany Episcopal Church—Friends Announce Plans for Summer Institutes

(Correspondence from Philadelphia)

PHILADELPHIA, Feb. 28.—With many opportunities open, Dr. Joseph Fort Newton, one of America's foremost preachers and writers, has accepted the invitation to become rector here of the Protestant Episcopal Church of St. Luke and Epiphany, at 13th below Spruce street. Early in April he will succeed Dr. Thomas L. Harris, who on Dec. 19 had voluntarily resigned. Philadelphia is highly gratified to retain Dr. Newton, for his eminence as a preacher and writer is well recognized and cherished. Truly it has been said of him that he "has long been noted for his thought, the beauty of his devotional spirit, and the charm and effectiveness of his English style." Through the United Features Syndicate his daily column has appeared in leading newspapers in a dozen large cities, including this city of his residence. Formerly co-rector of St. James' church, he has been taking a year off to catch up with his writing but, chiefly in the National Preaching Mission, has really done more preaching than ever before.

* * *

American Friends Service Committee Will Hold Ten Summer Institutes

The American Friends Service Committee plans four features for this summer: ten institutes of international relations, volunteer work camps, student peace volunteer service, settlement volunteer service in 11 Philadelphia settlement houses. Three changes of location have been made for the institutes of international relations. Instead of at Cheney, the student peace service institute will be held at Lincoln University, situated not far from Oxford, Pa., June 18-30. From Swarthmore the Middle Atlantic institute has been shifted to Penn State College, Pa., June 21-July 1. The Duke institute will be at the University of North Carolina, Chapel Hill, N. C., June 13-23. The other institutes will be on the same campuses as last summer: Bethel College, Kansas, June 7-17; Grinnell College, Iowa, June 15-25; Reed College, Ore., June 19-29; North Central College, Naperville, Ill., June 20-July 1; Mills College, Calif., June 21-July 1; Wellesley College, Mass., June 28-July 9; Whittier College, Calif., June 29-July 9. These will be with the cooperation of the Congregational Council for Social Action.

Among the speakers will be Muriel Lester and William Arnold-Foster of England, T. Z. Koo of China, Roger Soltau of Beirut, Norman Thomas, A. J. Muste, Kirby Page, George H. Blakeslee, Patrick Murphy Malin, Walter Kotschnig, Mary Dublin, Andrew W. Cordier, William T. Stone, Charles G. Fenwick, Grover Clark, George Fort Milton, Ernest Miner Patterson, Hans Kohn, Hornell Hart, Samuel Guy Inman.

* * *

Urge Letters of Protest on American Foreign Policy

In these crucial days, when many believe that America is being pushed into a foreign

The Perfect Easter Gift

Thousands of men and women—both young and old—have wanted something to help them maintain daily devotions. The Quiet Hour is just that—a guide to daily personal worship. You will find this new quarterly a powerful aid in walking the Christian Trail. Its meditations are Christ-centered in emphasis and spiritual in tone.

A PAGE A DAY

One full page is given to each day's material, which includes a selected Scripture verse, the Home Daily Bible Reading reference, a meditation, and a brief prayer.

HANDY SIZE

The Quiet Hour is vest pocket size. Carry it anywhere—to the office, to school, on trains.

SINGLE SUBSCRIPTIONS

To individuals, the regular price of The Quiet Hour is 25 cents a subscription per year.

CLUB SUBSCRIPTIONS

In lots of five or more subscriptions mailed to one person, The Quiet Hour is 4 cents per subscription per quarter.

GIFT SUBSCRIPTIONS

Five or more subscriptions to separate addresses, ordered at one time, 20 cents a year per subscription.

ORDER TODAY!

David C. Cook Publishing Co.
The House That Serves
47-C LINCOLN ST., ELGIN, ILL.

TEN-MINUTE SERMONS

By LEWIS H. CHRISMAN

"This book is packed with excellent ideas, is full of sermonic material, and another fine thing about the book is the author's choice of titles. There are 77 titles in the book, and almost every one suggests an outline. All is done in a direct, striking style that is the very essence of inspiration."—*Chicago Theological Seminary Register.*

$2.00

A Willett-Clark Book

war, and when the nation is reformulating a foreign policy, Clarence E. Pickett, executive secretary of the American Friends Committee, has returned from Washington urging that all opponents of the present super-military and super-naval expansion should write to the President and to other national leaders and register their protest.

* * *

Two New Lenten Courses Are Inaugurated

An interesting school of religion for six Wednesday evenings in Lent has been sponsored in Chestnut Hill by the Presbyterian Church and St. Paul's Protestant Episcopal Church. Four courses are presented: "Studies in the Portraiture of Christ," by Rev. A. Meredith MacColl, Presbyterian pastor; "The Christian Church in Action in the Modern World," by Rev. Malcolm E. Peabody, Episcopalian rector; "Problems of Growth," by Prof. O. F. Nolde of the Lutheran Theological Seminary, Mt. Airy; "Religion and Medicine," correlating the findings of religion, medicine and psychology, by Dr. Earl D. Bond, Dr. Lauren H. Smith and Dr. Kenneth E. Appel of the Pennsylvania Hospital staff and Rev. Otis Rice of General Seminary, New York. Dean Wicks of Princeton and Dr. Alexander MacColl of the Second Presbyterian Church will address the worship periods.

Noonday Lenten services in the First Baptist Church, sponsored by that church and Crozer Theological Seminary, will hear Dr. E. McNeill Poteat of Cleveland, Dr. O. F. Blackwelder and Bishop E. H. Hughes of Washington, Dr. H. E. Kirk of Baltimore, Dr. A. J. Muste of New York, Dr. T. Z. Koo of China, and on Holy Week five outstanding Baptists: Dr. W. S. Abernethy, Dr. Daniel A. Poling, Dr. Arthur C. Baldwin, President James H. Franklin of Crozer and Dr. Ivan Murray Rose, minister at First Church.

* * *

And So Forth

Crozer Theological Seminary at Chester, Pa., on Feb. 24 held an impressive memorial service for Dr. A. Stewart Woodburne, beloved professor there of Christian theology, who died on Feb. 13 at Madjura, India, during his sabbatic year and world tour. Prof. R. E. E. Harkness presided.

Interracial Sunday called attention to the fact that Philadelphia is the third largest Negro city in the world. With 260,000 Negroes, it is next to New York and Chicago. Negro churches here have 382 pastors and 90,000 members.

The University Christian Mission at the University of Pennsylvania has been postponed until December. During Lent it would have been impossible for the visiting ministers to leave their parish duties and live in the fraternity houses.

At the annual award dinner of Temple University on founder's day Dr. Daniel A. Poling of the Grace Baptist Temple spoke. Rev. Herbert H. Hunsberger of the Cedar Park Presbyterian Church was recipient from the Temple School of Theology of a certificate of merit for "conspicuous service to the university and the general alumni association."

Dr. Ralph E. Diffendorfer of New York addressed Philadelphia Methodist pastors and their officials at a pre-conference meeting, called by the district superintendents, at Arch Street Church.

CHARLES DANIEL BRODHEAD.

Maine Preaching Mission Praised

Program Pronounced Successful — 141 Churches of Ten Denominations Cooperate—Follow-up Proposed

(Correspondence from New England)

BOSTON, March 1.—"The Maine preaching missions are now a part of the state's ecclesiastical history," writes Rev. Cornelius E. Clark. "They were held in nine centers. The results surpassed expectations. In all, 141 churches of ten denominations cooperated and the total attendance was 17,494. The committee suggests the possibility of a further program to take advantage of the fine spirit of cooperation and discussion of common problems, and make a further contribution to the Christian life of our state. It might take the form of a four-day convention for the study of the life of small churches, interdenominational comity, and significant moral issues confronting us."

The missions in New Hampshire, under the chairmanship of Bishop John Dallas of the Episcopal Church, were a great success in places where one speaker was used throughout. In a few cases, where meetings were held at various churches with different speakers, the results disappointed. In Concord, the last meeting packed South Church to the doors, with a fitting climax to a week of splendid services in the sermon of Rev. Fred S. Ruschmeyer of the First Church, Manchester.

* * *

Congregationalists Seek Revival

"Congregational Vermont" pleads for "a more vital church membership." There is too wide a gap between the enrollment and power to transform social and personal character. Old and New Testaments and church history testify to religious revivals. The foes of Christianity in Russia, Germany and the United States prevail for lack of revolutionizing leadership. Recognizing the independence of the churches, four things are suggested: realization of the need stimulating prayer and effort; more religious training of youth in knowledge and action; realization of the worth of man ("The issue is not the growth of institutions, but the salvation of folks"); "personal evangelism a live work in every church."

* * *

Interchurch Cooperation In City and Country

One result of the New Hampshire mission was an enthusiastic meeting of the pastors of Manchester on Feb. 7, which adopted steps to form a permanent council of churches.

Last summer, in Sharon, Mass., laymen and pastors conducted a panel discussion on "A Unified Religious Program for the Town," before a combined congregation of Baptist, Congregational, Episcopal and Unitarian churches. An interchurch comittee resulted, which planned the opening of all church schools on the same date and a joint rally day, for which a fellowship committee of 34 called upon every Protestant family, two of different denominations going together. They reported new arrivals, sick, and any reason for a pastor's calls. At an interchurch supper, 250 fraternized and en-

joyed an inspiring program including moving-pictures of Sharon people going to church. The announcement that they would be taken drew out a larger attendance than on rally day. A pageant at Christmas filled the town hall, seating 600. A preaching mission in March and union services are planned. Rev. Norman B. Cawley testifies: "We have felt the thrill of a great joy. Our Catholic and Jewish neighbors are interested and unexpectedly appreciative, so that they seem to enjoy the spirit of this cooperative program."

The Pelham Federated Church, Congregational-Methodist, celebrated its first anniversary last June. Into an auditorium seating 125 crowded 173. In 1936 50 people were meeting in an inhospitable auditorium. The parsonage was hardly habitable. Now, both are attractively equipped. "Quaintly, they have taken to the ringing of the church bell whenever the audience reaches the hundred mark." By Easter, 50 will have joined the church. Such has been the response to the leadership of Rev. and Mrs. Harold B. White.

* * *

New England Leads in Pre-Marital Examination Laws

Of the five states which now have "premarital examinations including the blood test for syphilis" two are in New England. A few others require medical certification of men only. In New Hampshire, the law does not take effect till October. Henry P. Talbot, director of the bureau of venereal diseases in Connecticut, reports: "The law has been in effect a little over two years and is working quite satisfactorily. During the first two years, 1 per cent of those examined were diagnosed as having syphilis. In the first few months of 1936 the marriage rate slumped considerably, but during 1937 it was practically normal." The statute provides that "no application shall be accepted until there is filed a statement, signed by a licensed physician, that each applicant has submitted to a Wassermann, Kahn or other standard laboratory blood test and that in his opinion the person is not infected or in a stage of the disease that may be communicable." At a debate in Ford hall, arranged by the Massachusetts Society for Social Hygiene, Dr. N. A. Nelson, of the department of public health, opposed such laws on the ground that the tests are not conclusive. Dr. Stanley H. Osburn of Connecticut defended and advocated them.

* * *

Farmers Oppose Farm Bill

While representatives of the country as a whole voted, on Feb. 9, in favor of the farm bill two to one, the 29 from New England stood three to one against it. Our farmers seem to prefer cooperation to federal regulation. The United Farmers' Cooperative Creamery, centering in Morrisville, Vt., has eliminated the middleman, and after plowing back in the business 33 per cent of the net profits, distributes 67 per cent among its 2,000 members, who, while other farmers complain of less-than-living wage, are prospering.

* * *

Claims Lincoln Would be Ashamed of His Party

Vermont's governor, George D. Aiken, who began by weeding gardens at 5 cents an hour and uses half of his salary of $5,000 in paying debts, addressing the National Republican Club in New York on Feb. 12, said: "The greatest praise I can give to Lincoln on this anniversary is to say that he would be ashamed of the leadership of his party today!" It failed to protest against suppression of free speech in Jersey City. Half of the 215 members of the committee on program are bankers, manufacturers and lawyers, and only 21 in any sense farmers, and four labor men! "Forget your hatred of the President. Stop crying 'fascists!' or 'reds!' His inspiring leadership has given way to fumbling futility. But do not delude yourselves that the thousands looking for leadership have yet turned to the Republican party. Fail them, and you will see a third party of ordinary folks, and this time it will last. The party that will succeed will stand neither for the erratic wanderings of the New Deal nor the self-satisfied smugness of our Old Guard. Wealth will neither be a qualification nor a bar. Labor will belong to it, but it will not belong to labor."

Similarly, in Boston, Senator Vandenberg protested against trying to "mix collectivism with the American system. We need to restore confidence in the public credit, the democratic process, the freedom of honest business." E. TALLMADGE ROOT.

Gipsy Smith Stirs Texas

Work of Evangelist Stimulates Efforts of Denominations—Baptist Minister Makes Airplane Tour of Missions

(Correspondence from the Southwest)

WACO, TEX., Feb. 12.—Gipsy Smith is intensively campaigning throughout Texas. Having completed engagements in Ft. Worth, Abilene, Tyler, Brownwood, Amarillo, Corpus Christi and Harlingen—all in widely separated sections of the huge state—he is scheduled to continue in Galveston, Beaumont, Waco and San Angelo. These are union efforts, but they are also the signals for denominational groups to further their own special evangelistic plans. Methodists are going forward with their Aldersgate revival.

The address of President C. C. Selecman, delivered in Savannah, Ga., Jan. 12, has

TOWARD THE FUTURE

The Democratic New Deal is frustrated. The Republican party is blindly seeking a program. The nation is rightly opposed to communism, socialism and fascism. The old individualism has passed away. And no new evangel has risen above the American horizon. But in this time of confusion a sure path toward the future has been marked out by two hundred and thirty municipal councils in Great Britain under the lead of the London City Council. Read about it in—

Burning Question

Making Your Living in a Monopolized World

By LOUIS WALLIS

Pocket size, 75 cents, from your bookseller, or send check direct to—

WILLETT, CLARK & COMPANY
440 SOUTH DEARBORN ST. CHICAGO, ILLINOIS

The New Church Hymnal

ADOPTED BY CHURCHES OF 8 DENOMINATIONS IN 18 STATES SINCE PUBLICATION LAST SEPTEMBER

A truly notable hymn-book that has won widespread approval.

"The best traditional material has been preserved. Provides suitable material for changing religious thought and the realignment of ethical culture in the religious world."—New York *Times.*

"There is something for all kinds and conditions of Protestants. A notable hymnal — scholarly work." — Boston *Evening Transcript.*

"The best hymnal we have yet seen."—*The American Organist.*

Returnable copies available for examination

D. APPLETON-CENTURY COMPANY
35 W. 32ND ST. NEW YORK, N. Y.

BOOKS OF GREAT FAITH

You Can Find God
By Edward Shillito

For an age which has lost its "answers" amid the tides of questionings, this book is no less than a gift of providence. "It is high time that we be not afraid of the name of God," says the author. Among the chapter titles: "Do We Want to Find God?" "Along What Roads?" "Seeking God in Church," "The Seeker Who Is Sought." $1.50

A Reasonable Faith
By Russell J. Clinchy

This book is addressed to the countless men and women who, saddened by the fact that the older forms of faith which their fathers held are no longer tenable, seek wistfully the basis for fresh and vital belief. The author ministers to the Mt. Pleasant Congregational Church in Washington, D. C. $1.00

The Daily Altar
By Herbert L. Willett and Charles Clayton Morrison

During recent years of conflict and disputation, this book has held its own as a manual of daily devotion. For each day a meditation, a scripture selection, a poem and a prayer. The book is enthusiastically commended by Harry Emerson Fosdick, Ernest Fremont Tittle, Bishop McConnell and many others. Here is the perfect gift book. Cloth $1.00; full leather $2.50.

NEW BOOKS FOR PASTORS

The Minister's Job
By Albert W. Palmer

Not a book of theories, but a vital, practical treatment of the very problems that ministers are facing every day. Chapters on "The Minister as Preacher," "The Minister as Priest," "The Minister as Counselor," "The Minister as Administrator," "The Minister as Teacher," "The Minister's Training," etc. $1.25

Minister's Service Book
By James Dalton Morrison

A compact volume of aids for use in pulpit and parish. Six orders of worship for regular church services, many for special. Fifteen pages given to marriage services, with a wealth of material for funerals. Etc., etc. Cloth $1.50; leather $3.50.

AT YOUR BOOKSELLER'S

WILLETT, CLARK & CO.
Chicago-New York

been entered in the Congressional *Record*.

* * *

Episcopalians and Baptists Plan Missions

Episcopalians are engaged in a preaching mission, with Bishops Goodrich R. Fenner of Topeka, William Scarlett of St. Louis, Irving P. Johnson of Denver, James Wise of Topeka and Harry T. Moore of Dallas, the preachers. Texas Baptists, having more than doubled their baptisms last year, will renew their efforts again this year, and the impetus of their success has impelled the program committee of the Southern Baptist Convention to so order the program of the May meeting in Richmond as to inaugurate a southwide evangelistic campaign for 1939.

* * *

Death Takes Toll Among Churchmen

Death has taken heavy toll recently. Pastor A. D. Porter of the Central Methodist Church, Ft. Worth, is mourned. John G. Hardin of Burkburnett, a Baptist philanthropist who left more than $6,000,000 to institutions, chiefly the Baylors, is a great loss. Two others lamented are Mrs. R. B. Spencer of Waco and C. H. Wedemeyer of Greenville, both of whom rendered large service to the cause of Christian education.

* * *

Minister Makes Airplane Tour Of Mission Stations

Rev. M. E. Dodd, First Baptist Church, Shreveport, La., is on an airplane tour of South American Baptist mission stations. He will report his findings to the Richmond session of the Southern Baptist Convention. His assistant, John S. Ramond, has recently resigned.

* * *

Village Hears Lecturers From Many Nations

Rev. William M. Justice, Methodist pastor in the village of Hewitt has just carried through a week of largely attended lectures given by an unusual group of speakers. The speakers included a Japanese, Shigeo Shimada of Southern Methodist University; Rabbi Wolfe Macht of Temple Rodef Sholom of Waco; a Chinese, Philip Moy of Baylor University; a Negro, Rev. J. Newton Jenkins of the New Hope Baptist Church of Waco; Prof. George C. Hester of Southwestern Methodist University; an Indian, Shammath Shastry of Southern Methodist University; and Edwin Elliott, head of the National Labor Relations Board of Texas.

* * *

Dr. Palmer Visits Oklahoma University

Dr. Albert Palmer, president of the Chicago Theological Seminary and head of the Chicago Church Federation, recently visited the University of Oklahoma, delivering four addresses, entitled "Religion in the World Tomorrow," "Christianity's Rival Religion," "An Experiment in Atheism" and "A Modern Man's Religion."

* * *

And So Forth

The lecturer on the Fondren Foundation at Southern Methodist University this year is Bishop Edwin Holt Hughes and his subject is "Evangelism."

Texas Baptists have elected Pastor J. W. Marshall of the University Baptist Church, Ft. Worth, to be their state student secretary.

JOSEPH MARTIN DAWSON.

Pacifists Renew Anti-War Pledge

149 of 202 Original Riverside Church Covenanters Reaffirm Position—Fosdick Warns of Slogans and Charges

(Correspondence from New York)

NEW YORK, March 7.—Two hundred and sixteen of the 1,400 ministers and rabbis of this area subscribed to the covenant of peace at the Broadway Tabernacle Church. Allan Knight Chalmers, who presided, announced that of the 202 available original signers of the covenant at the Riverside Church 153 replied to the invitation to renew their pledge and of these 149 did renew. Current rumors to the effect that large numbers of the original Riverside convenanters had dropped their pacifism under pressure of world events have thus been spiked. The covenant reads: "In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my counrty I support its adoption of the Kellogg Briand Pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and never will I support another." Immediately after subscribing to the covenant the ministers sang "A mighty fortress is our God."

* * *

Dr. Fosdick and Dr. Holmes Warn Against Slogans

Dr. Harry Emerson Fosdick warned the ministers against the slogans that would be used to support the next war: democracy, anti-isolationism, moral indignation. "If isolation is only a cyclone cellar," he said, "a cyclone cellar is an excellent thing in a cyclone."

Dr. John Haynes Holmes refuted the reproaches that will be hurled at pacifist ministers. Answering the reproach that such ministers will be betraying "the boys" in their hour of extremity, he recalled in vivid language a Pulitzer prize cartoon. A prostitute (war) is luring a young man with the words, "I'll treat you right—I knew your father." Ministers who expose that hag for what she is are the young man's only friends, said Dr. Holmes.

The most original contribution to the all day conference which preceeded the service of dedication was A. J. Muste's 13 reasons why he would still be a pacifist if he were a Chinese in China today. Roswell Barnes summarized the arguments for collective security and for neutrality. Henry Neumann of the Brooklyn Ethical Culture Society spoke against the boycott.

* * *

Protest Niemöller's Rearrest

One hundred ministers and rabbis signed the cable and letter to Chancellor Hitler sent by the American League for Peace and Democracy protesting against the re-arrest of Martin Niemöller and demanding his liberation. Among them were Shelton Hale Bishop, Benjamin C. Bentley, W. Russell Bowie, David M. Cory, Arthur W. Crawford, John L. Elliott, Frank Oliver Hall, Ralph Lankler, John H. Lathrop, Ralph H. Read, E. W. Shrigley, H. Norman Sibley,

J. H. Titus, George A. Trowbridge, C. Lawson Willard, Frank C. Williams and Bradford Young. The letter said, "The treatment of Pastor Niemöller is in character with fascist suppression of free thought, free speech and religious tolerance." The American League for Peace and Democracy has not, however, organized any similar protest against similar suppression in Russia.

Many of the same ministers supported the league's vigorous drive to defeat the Sheppard-Hill bill, rechristened the May bill, providing for a presidential dictatorship in wartime.

* * *

Preachers Discuss Social Issues

Moses Richardson Lovell, successor to the late S. Parkes Cadman, preached his first sermon on the international situation. He maintained the world would have to build up common decency, honor and honesty of the Old Testament before trying to realize the superidealism of love contained in the New. Paul Sherer of the Holy Trinity Evangelical Lutheran Church attacked Mussolini, Stalin and United States capitalists as misusing power for their personal advantage. He condoned Britain for yielding to Italy rather than fighting, and said, "No nation should desert Christianity for a while to jump into what is called a just war for dear God's sake." Elmore McKee of St. George's Episcopal Church maintained that by God's power man could avert another war. A. M. Crawford at Plymouth Congregational Church, Brooklyn, saw the road to chaos in the big navy plans of President Roosevelt, and Dr. Bowie of Grace Episcopal Church attacked the new campaign of the American Legion for general pensions as the work of an "implacable lobby" that is "a sinister and deadly cancer upon the body of our American life." On the economic front, Father George B. Ford, moderator of the New York province of the Federation of College Catholic Clubs, supported the resolution, voted unofficially by 700 young catholic laymen at the provincial meeting, condemning the Consolidated Edison Company for its "ruthless mass lay-offs, and contempt for the Wagner act." Father Ford is rated as a very attractive liberal priest by the Columbia students.

* * *

Amy Blanche Greene Dies in New York

Amy Blanche Greene, director of young people's work for the Greater New York Federation of Churches since 1933, died at the Roosevelt Hospital. She was a graduate of Miami University, the Chicago Divinity School and Union Theological Seminary.

* * *

And So Forth

James H. Post, the only philanthropist of large means left in Brooklyn, died at the age of 78. He was particularly interested in the Y.M.C.A. and Y.W.C.A. and a host of welfare agencies.

A temple of religion is to adorn the World's Fair. The structure will not be consecrated and no formal religious services of any denomination will be held in it. Commenting on the project, Grover A. Whalen, president of the fair corporation, said, "It is of the greatest importance that the religious spirit in American life should be demonstrated at the fair in a significant way." Maybe this way is too significant.

BRADFORD YOUNG.

Iowa Ministers Hear C. R. Brown

Yale Professor Gives Four Lectures at Pastors' Convocation—Changes in Drake University Faculty

(Correspondence from Des Moines)

DES MOINES, March 1.—Another annual gathering of the Iowa convocation of ministers has been held. The meetings were in the University Church of Christ of Des Moines, Feb. 7, 8 and 9. Drake University cooperates in the program by making it the occasion of a special lectureship. The Drake lecturer this year was Dean Charles Reynolds Brown of Yale, who gave four lectures under the general theme, "The Master's Way." When he stands to speak, you are aware that he is no longer a young man, but the same old fire is burning! He has that rare genius of speaking of profound things in simple language. In fact, he expressed his contempt for "the big words that have to be folded twice to go into a suitcase." Dr. Harold Case of the First M. E. Church of Topeka brought a series of addresses on pastoral counseling. The one sermon on the program was given by Dr. Willard O. Trueblood of the Friends. Dr. E. E. Voigt of the First Methodist Church of Iowa City conducted a half-hour devotional period at the beginning of each session.

An unfortunate but unavoidable clash of dates drew the Congregational pastors at that time to Grinnell, for the annual Gates lectureship, given this year by Dr. Albert Edward Day. The Congregational pastors of the state hold their own annual convocation in connection with this lectureship. But even so, the attendance this year at the Iowa convocation here was perhaps the largest yet, something over three hundred.

The new president of the convocation is Rev. A. L. Drake, pastor of the First Baptist Church of Waterloo.

* * *

Methodist Hospital Plans Enlargement

Announcement has just been made that Simpson College (Methodist), of Indianola, is adding to its curriculum a course in nursing, which will be carried on in collaboration with the Iowa Methodist Hospital, here in Des Moines. (Indianola is only 18 miles from here.) The hospital is a large institution with splendid and thoroughly modern equipment. Its work has been growing steadily and plans are out now for an enlargement that will cost half a million dol-

PREPARE FOR THE MINISTRY AT DREW

● A graduate professional training school for the ministry of the present and the future, distinguished by a faculty of fine academic background, wide practical experience, and evangelical faith.

● A solid and varied curriculum under constant development by the faculty ensures an adequate training in contemporary techniques, established within the great central stream of Christian experience and thought. This is Drew's primary objective: the preparation of a ministry keenly aware of the problems and the contributions of the modern world, and at the same time thoroughly grounded in the experience of the ages as it applies to these problems.

● Drew is a theological seminary of the Methodist Episcopal Church, open to men and women of all denominations. The members of the present student body hold degrees from more than a hundred colleges and universities. Drew graduates serve in every part of the world, including a particularly strong group in foreign countries.

For further information, write to

LYNN HAROLD HOUGH, D.D., Dean
DREW THEOLOGICAL SEMINARY
Madison, New Jersey

ARLO AYRES BROWN, LL.D.
President of Drew University

Thrill to the witchery of words!

READ

LORDS OF SPEECH

By Edgar DeWitt Jones

15 ELOQUENT STUDIES OF AMERICA'S GREATEST ORATORS $2.00

WILLETT-CLARK

PREPARE at OBERLIN

● Oberlin Graduate School of Theology is noted for the thoroughness with which it prepares ministers and missionaries. Enjoying a suburban location near Cleveland, the School offers men and women opportunity for both city and rural field work. Faculty represents six denominations. Courses lead to A.M., B.D., and S.T.M. degrees. Thorough course in Religious Education. Accommodations for single and married students. Oberlin Conservatory of Music and Oberlin College of Arts and Sciences on same campus. *Catalog.*

THOMAS W. GRAHAM, D.D., *Dean*, Oberlin, O.

Money may become life again

Somewhere there is a Christian steward eager to invest substantially in the training of youth for gracious and effective living.

A Christian college—
- Old enough to have a record of service
- Alert in educational approach
- Committed to keeping Christ at the center of the program
- Inclusive and tolerant rather than militantly fundamentalist
- Liberal in the sense that it faces all of life
- Strategically located and in a formative period—

presents an unusual opportunity to that Christian steward.

The president of the college will be glad to present the facts if addressed:

COLLEGE PRESIDENT
C/O CHRISTIAN CENTURY
Chicago, Illinois

NEW Sunshine Line — Enjoy Extra Dollars
Simply show friends and others our lovely "Sunshine" Cards with Scripture texts for Easter, Mother's Day, and Everyday use. Extra earnings on fast selling "Bit-O'-Sunshine" Wall Plaques, "Bible Lovers" Stationery, etc. In demand everywhere. Easy, pleasant way to turn idle hours into cash. Join with hundreds now rendering Christian service. Get early start. Cash not required. Write today for Free helps. (Service from Sacramento and Toronto)
Write to Gospel Trumpet Co. Est. 1881 Anderson, Ind.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Custom Tailoring for Clergymen
837 Marking 101 years of service to the church and clergy 1938
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N. Y.

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Communion Ware of Quality
Best Materials — FINEST WORKMANSHIP — ALUMINUM OR SILVER PLATE — Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 344 1701-1705 Chestnut Street, Philadelphia, Pa.

DIRECTOR OF CHURCH MUSIC, experienced, Bachelor of Music Degree from leading Lutheran college, also post-graduate music study. Several years actual experience as choir director in various churches. Young woman, age 26, single; highest recommendations from clergy. Any Protestant denomination; eastern states; remuneration secondary if work interesting. Address Box 914 Christian Century.

lars. Incidentally, this is a thoroughly *Christian* hospital. The chaplain, Rev. Dilman Smith, is a regular member of the hospital staff. And it may be interesting to add that every meeting of the staff is opened with prayer.

* * *

Baptist Pastor Leaves For Idaho

Rev. I. J. Brame is closing a 13-year pastorate with the First Baptist Church at Indianola and will go to a Baptist pastorate at Nampa, Idaho. Mr. Brame has been active in many ways outside his local parish. He was a vice-president last year of the Iowa convocation of ministers, has served as president of the Baptist state pastors' conference and as president of the Iowa Baptist Assembly, which conducts a summer program at the assembly grounds in Iowa Falls.

* * *

Drake Dean Resigns

Dean Willard Johnson has announced his resignation from the faculty of Drake University. Professor Johnson has been very active in the work of the National Council of Jews and Christians. He is the head of the local organization of this council. The council has fostered many round-table discussions over the state. Not long ago a meeting was held here in Des Moines that was attended by over 500 people. The speakers were Bishop Gerald Bergan, of the Catholic Church; President Nollen, of Grinnell College; and Rabbi Albert G. Minda, of Minneapolis.

* * *

Dr. Masters Goes to Albright College

Another resignation is that of Dr. Harry V. Masters, who succeeded the late Dean Barr in the college of education at Drake. Dr. Masters will become president of Albright College, an institution of the Evangelical Church, at Reading, Pa.

* * *

Youth Prefers Charges in Unique Trial

From the neighboring city of Omaha comes word of a unique service held on Sunday afternoon, Jan. 9, in the First Central Congregational Church, which was crowded by a capacity audience of 1,200. The program was in the form of a court trial, sponsored by the Nebraska Christian Youth Council. Three members of the supreme court of Nebraska presided over this unique trial, and Governor R. L. Cochran was foreman of the jury. Youth brought an indictment against adult society on five counts. Prominent attorneys of Omaha and Lincoln conducted the trial. Here are the charges: (1) Failure to provide opportunity for employment (Guilty with recommendation for clemency, on the ground that an honest attempt is being made). (2) Failure to provide for constructive use of leisure time (Guilty). (3) Failure to provide preparation for marriage and home life (Guilty). (4) Frustration of opportunity by imposition on youth of militaristic nationalism (Not guilty). (5) Denial of spiritual and religious heritages through secularizing of life (Not guilty).

Besides Governor Cochran, the jury included a president of the labor organization, the president of the parent-teacher association, the president of Doane College, etc. Two-thirds of the audience were high school and college students.

WARREN C. TAYLOR.

Turkey Provides For Immigrants

State Aid Given Turks Returning from Bulgaria and Rumania—New Educational Methods Under Fire

(Correspondence from the Near East)

ISTANBUL, Feb. 15.—According to official statistics, no less than 130,000 immigrants have settled in Turkey since 1934. They belong to the Turkish race and came mainly from Bulgaria and Rumania.

In order to accommodate them, 17,016 houses were built, and 9,542 head of cattle, 16,444 plows and 1,059 carts were distributed among them. Free grants of ground were made to all those who arrived in Turkey until the end of 1936, and about two-thirds of those who arrived in 1937 have already benefited by such grants. It is calculated that each family of settlers has cost the Turkish state about $640. A further distribution of 14,684 houses, 41,202 pair of cattle, 16,532 plows and 24,313 carts, entailing a total expense of 14 million liras, has been provided for the current year.

* * *

Debate Values of New and Old In Educational Method

The modern system of education now adopted in Turkey has not always given the results which had been anticipated. It thus happens to be reproached for events for which it may not necessarily be responsible. Yunus Nadi, the owner of the widely read *Cumhuriyet,* is convinced that the frequent assault on teachers by pupils who think themselves grieved is a consequence of a system that has discarded punishment and aims at operating by persuasion. He therefore wishes the present system to be reconsidered. Falih Rifki Atay, the editor of the semiofficial *Ulus,* however, is of opinion that the fact that teachers have been shot at by pupils is not sufficient to demonstrate the superiority of the old system over the present, as assaults on teachers unfortunately existed at all times. If progressive nations are applying the modern system, why should the Turkish consider itself less than the others and revert to the system of bodily and other punishment. He then cites the example of Robert College and the Istanbul College for Girls, which are situated on the Bosphorus and the pupils of which are mainly Turkish. Why should Turkish boys and girls frequenting Turkish schools be deemed unworthy of a treatment which is applied to their brothers and sisters in those American colleges?

* * *

Egypt Scene of Intense Political Disturbances

Anticipating that the Egyptian government would find itself faced by an opposition yielding an overwhelming majority, the prime minister recommended the dissolution of parliament, which was granted by King Faruk immediately. The development of the now acute struggle between the government, backed by the king, and Nahas Pasha's party is important.

King Faruk, despite or because of, his youth, is extremely popular. His recent marriage was the occasion not only for rejoic-

WHY

is this man still

HITLER'S MOST FAMOUS PRISONER ?

MARTIN NIEMÖLLER would be a free man today if the verdict of the German courts had been obeyed. But the Gestapo—Hitler's secret police—stepped in after Pastor Niemöller's trial and triumphant vindication to put the heroic leader of Germany's Confessional Church under new arrest. Today Niemöller is again Hitler's prisoner, now in solitary confinement, hidden away in the Sachsenhausen concentration camp. Evidently Hitler and the Nazis dare not let this man speak freely to Germany and the world. ***Why?***

Read what Niemöller has already written and you will know the answer to that Why. Here, packed into two vibrant books, is the essence of Niemöller—his life and his thought. Hundreds are buying these books and obtaining a new understanding of the world-shaking issues wrapped up in the Niemöller case. Not since Martin Luther defied pope and emperor at the Diet of Wurms has there been such a vital issue before the Christian Church. Do you understand it? You can't fully grasp it until you know Niemöller—know the man; know his mind.

$2 each

Order from your bookseller or from the publisher

WILLETT, CLARK & COMPANY
Chicago **New York**

From U-BOAT to PULPIT

Niemöller's Own Story of His Life

with a supplement by his friend Henry Smith Leiper

FROM PULPIT TO PRISON

HERE STAND I!

Niemöller's Sermons

as originally preached in the Jesus Christ Church, Berlin. All Niemöller's ruling ideas are here.

ings at Cairo and elsewhere, but also for the whole nation to express their attachment to their king and queen. One incident reported by Reuter is characteristic, and should be noted. When in a sermon in Al Azhar Mosque Shaikh al Maraghi declared that Moslems throughout the world regard King Faruk as their leader and the head of Islam, the congregation responded crying, "Long live King Faruk! Long live the caliph."

That this pretension is exaggerated is beyond any doubt, and it is a very questionable proposition whether all Moslems are at all in favor of a resurrection of a caliphate, and whether those who are would ever countenance the candidature of a 17-year old sovereign.

* * *

Teach English By Radio

An enterprise to teach English by radio, which has been launched at Jerusalem by an Anglo-Jewish resident, has received enthusiastic appreciation in a great number of countries in the Near East. The organization is colorfully called the "Brighter English League." E. GUERON.

For Adult and Young People's Classes that take their Bible study *seriously*—

Interdenominational! Many Hundreds of Presbyterian Congregational Baptist Methodist classes use it —15 denominations in all

The 20th Century Quarterly

(Thomas Curtis Clark, *Editor*)

It makes a study of the Bible itself, treating the International lessons in fresh, interesting fashion.

It teaches Bible truth as the key to the solution of the perplexing problems of TODAY.

It aims especially to inculcate Christian ideals and grow character in modern young people.

A splendid course for this spring—a continuation of the study of the Gospel of Mark—"The Gospel of Service."

Write for Free Sample Copy NOW!

THE 20th CENTURY QUARTERLY, 440 S. Dearborn St., Chicago

Subscribe for **The Christian Century**

Circulation Manager, THE CHRISTIAN CENTURY
440 South Dearborn St., Chicago, Illinois:

Please enter an annual subscription for—

Name_____

Local Address_____

Town and State_____

☐ Enclosed find payment in full.
☐ Remittance will be forwarded on receipt of bill.

Rates: Domestic, $4.00. Canadian, $4.52. Foreign, $5.56.

Madras Scene of Catholic Meeting

Indian Eucharistic Congress Draws Thousands—Roman Church Points to Gains in India

(Special Correspondence from India)

NAGPUR, Feb. 15.—The Indian Eucharistic Congress was held in the last week of December in the city of Madras. Roman Catholics from all parts of India came in their thousands to Madras and showed great devotion to their faith by participating in the congress and in the great procession with the eucharist which went through the streets of the city.

The Most Rev. Leo P. Kierkels, the papal legate, inaugurated the congress with great pomp and solemnity. In his speech he expounded the significance of the Blessed Eucharist and pointed to it "as the actual and potential solution of the problems facing the church today." He made a very interesting reference to Mr. Gandhi in this speech as follows: "Outside the church no one perhaps has echoed more eloquently the church's appeal to Christian ethics than Mr. Gandhi, who, in his immense endeavor for India's economic uplift, never loses sight of the supremacy of spiritual values. 'Ours will only then be a truly spiritual nation,' he once said, 'when we shall show more truth than gold, greater fearlessness than pomp of power and wealth, greater charity than love of self. . . . Let us first seek the kingdom of God and his righteousness and the irrevocable promise is that everything will be added to us. These are real economics. May you and I treasure them and enforce them in our daily life.' That shows how many affinities," the legate continued, "the ideals of Mr. Gandhi have with Christian ethics and how he has assimilated some of our most important moral teachings, as the poet Rabindranath Tagore pointed out quite recently. But for the successful working of Christian ethics we rely on what, in connection with India, has been called 'Christian dynamic,' viz., Christian grace and inspiration, the richest source of which we hold to be the holy Eucharist."

* * *

Point to Catholic Gains in India

The occasion of the Eucharistic Congress was used for the commemoration of the golden jubilee of the Roman Catholic hierarchy in India and Ceylon. It was pointed out at a public meeting in connection with the celebration of the jubilee that from 1901, a period of 30 years, there has been an increase of one and one-fourth millions or 67 per cent in the Catholic population of India. The total Roman Catholic population of India and Ceylon is now 3,680,982. There is a missionary agency of over 15,000 persons, composed of 4,408 priests, 1,125 lay brothers and 9,520 nuns. To this should be added the lay auxiliary force of 5,652 catechists and 12,922 teachers and the grand total of Roman Catholic mission workers is brought up to 32,627.

* * *

Many Indian Bishops Named

The Indianization of the Roman Cath-

olic dioceses in the last 50 years has been remarkable. In several of the dioceses presided over formerly by Portuguese, Italian, Spanish, Belgian or French bishops we now find Indian bishops, and the policy of the Vatican is to appoint as many Indian bishops as possible. Indian priests are also rapidly taking the place of priests from Europe. This is helped by the marked growth in indigenous seminaries. In 1884 there were only 19 seminaries in India and Ceylon for the training of priests. In 1934 there were 63. The seminarians, who totaled only about 400 in 1884, increased in 1934 to 3,100. The Catholic Church has under consideration an all-India federation scheme on an interdiocesan basis which she hopes to realize one day.

* * *

Decide to Abandon Prayers In Parliament

After the Congress party came into power in seven of the 11 provinces of India, the practice of starting days of business in the legislatures with prayer was introduced. The prayer used in most of the provincial legislatures was the national song known as *Vande Mataram,* which is an invocation to and in behalf of Mother India. Some of the Moslem members of the legislatures and a few Christian members as well took objection to the use of this prayer on the ground that it was idolatry. A great controversy raged all over the country on this question. At a meeting of the presidents of the various legislatures of India held in Delhi recently this question was fully discussed in the light of the practice in the parliaments of the various countries of the world. It is now announced that this conference has decided in favor of not having prayers in the legislatures, on the ground that such a practice may lead to interreligious complications and that it may encroach on the time available for transacting business.

* * *

Anglican Bishop Urges Support Of Prohibition

The Rt. Rev. F. J. Western, the Anglican bishop of Tinnevelly (Madras Presidency) has issued a circular to his clergy explaining the attitude they should adopt toward prohibition. The bishop is of opinion that their general attitude should be one of hearty support. He suggests that they should take direct action by helping individuals addicted to drink to give it up, by arranging for the supply of healthful substitutes for fermented toddy and other alcoholic drinks, and by providing counter-attractions to the drink shop.

P. Oomman Philip.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A. intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Action for Slander

(Clive Brook, British cast) (UA) English club and army life ably portrayed in stiff, slow-moving story with much character interest. False charge of cheating at cards plus bad advice from friends bring social exile for hero until absolved in elaborate trial scene.

For A: Fairly good. For Y: No. For C: No.

All-American Sweetheart

(Patricia Farr, Jimmie Eagles) (Columbia) Pseudo-college story, feebly acted, of crooked gamblers' racket in intercollegiate crew-racing involving innocent hero and college president. Officious, unappealing co-ed-heroine runs everything until all is solved.

For A: Stupid. For Y: Perhaps. For C: No.

Black Doll

(Donald Woods, Edgar Kennedy) (Univ) Sinister doings, aggravated by symbolic black doll, occur in wealthy criminal's country home. Several murders, many suspects as usual. Solved despite endless blunderings and too much "comic relief" by Edgar Kennedy as sheriff. "Crime Club" picture.

For A: Mediocre. For Y: Hardly. For C: No.

Bringing Up Baby

(Hepburn, Grant, Ruggles, Robson) (RKO) Hilarious slapstick-disaster farce-comedy of museum-scholar hero hampered by wealthy madcap heroine trying to "help." Dizzy mixture of Brontosaur bones, leopards and general absurdities. Amusing but too long. Hepburn fine in "Lombard" role.

For A: Good of kind. For Y, and C: Amusing.

Checkers

(Jane Withers, Erwin, Merkel) (Fox) Lively horse picture with much real character comedy, with brassy little Jane bossing the action. Ethics badly twisted. Petty swindling and gambling made engaging, sympathetic and successful. Notably good roles by Stuart Erwin and Una Merkel.

For A: Fairly good. For Y: Doubtful. For C: No.

City Girl

(Phyllis Brooks, Ricardo Cortez) (Fox) Thoroughly unwholesome thriller of hash-counter waitress, from slum home of common, shiftless parents, who seeks "success" by joining crooks and enjoys hectic life of crime to its tragic end. Only decent character is the colorless hero.

For A: Mediocre. For Y, and C: Unwholesome.

Love, Honor and Behave

(Wayne Morris, Priscilla Lane) (Warner) Main theme of "good loser" vs. "fighter" supposedly solved in sophisticated situation of dubious social value. Infidelity, divorce, remarriage, flippant treatment of parents, non-respect for all but "modern" spirit of youth. "Pitch woo" begins on screen.

For A: Depends on taste. For Y: No. For C: No.

Mayerling

(Charles Boyer, Danielle Darrieux) (French production) Famous romance of Emperor Franz Joseph's unhappy philandering son elaborately screened with beauty, strength, dignity and splendid acting. Fine French dialog and English titles. Brilliant, beautiful Darrieux now "signed" by Hollywood!

For A: Notable. For Y: No. For C: No.

Best Films for Adults

Tovarich	You're Only Young Once
In Old Chicago	Baroness and the Butler
Stage Door	The Wave

Best Family Films

Snow White	Love and Hisses
Goldwyn Follies	45 Fathers
Gold is Where You Find It	Borneo

Tomorrow . . .

Step into SPRING at French Lick

SAY goodbye to snow, slush, biting winds, and raw, cold March weather tonight. Tomorrow morning, step right into the warm, balmy, sun-flooded tonic air of French Lick. For right now, as you read this, Spring is coming into its full glory here. Flowers are blooming. People are playing golf on two beautiful championship courses, riding spirited Kentucky thoroughbreds through wooded trails, enjoying the thrill of skeet and trap shooting, basking in sunshine.

So—brush away winter stagnation. Take a new lease on life with a French Lick 10 day "Health Holiday." Mingle with leaders of industry and society, who for more than 50 years have found that the famous Pluto Waters and Baths revitalize them in body and mind. You'll "feel like a million" when you return.

Phone our Chicago office now for reservations. Or, if you prefer, write for beautifully illustrated booklet.

OPEN THE YEAR 'ROUND

FRENCH LICK SPRINGS HOTEL

FRENCH LICK, INDIANA

T. D. TAGGART, Pres. C. K. DWINELL, Mgr.
D. E. MANNING, Mgr., Chicago Office,
221 N. Michigan Ave., Phone ANDover 2223

SON TO SUSANNA

The Private Life of John Wesley

By G. ELSIE HARRISON

In a delightful literary style, which has been likened to that of the vivid portrait-painting of Dickens and the amusing whimsicality of Barrie, Mrs. Harrison has created an incomparably fascinating account of the private life of John Wesley.

No other book fits together so well the many pieces of John Wesley's remarkable career; gives so accurate a picture of all the Wesleys; and portrays so fully the influence of women in his life. This influence, when seen in its true perspective, gives to women a special place of importance in the Eighteenth Century revival of religion in England.

Mrs. Harrison tells the story of the women who influenced Wesley —of his mother, his sisters, the women he loved, and his wife, but more particularly of the part they played in fashioning the Leader of the religious movement which bears his name. She tells of his passion for Sally in the Rectory garden on the Cotswold Hills; of the consolation he tried to find in her friend Aspasia; of his fight with Mrs. Hawkins, who tried to cut off his curls; of his attachment to Sophie of Georgia, and his flight from the country when a warrant was issued for his arrest for insulting her after her marriage to someone else; and of the love he had for Grace Murray, the sea-captain's wife and widow. This last is a strangely pathetic story, and shows Charles Wesley trying to end the association by marrying Grace to his brother's friend, John Bennett. At last John Wesley decided to "take up his cross and marry". Mrs. Molly Vazeille, as the author says, "caught him in his fall between his stirrup and the ground."

John Wesley emerges from this book as the warm, truly human personality that he was. Here his mother, "the really glorious Susanna" is seen rising above the difficulties of that incredible Epworth parsonage to rear and educate her nineteen children; two of whom—John and Charles—were destined to play so large a part in the history of England and of the world.

It is a dramatic book, unlike any previous biography of John Wesley. Its author, the daughter of Dr. J. S. Simon (distinguished for his five-volume study of the Methodist movement), has had access to the most valuable extant Wesley records. Some of her material is new; even the old receives a treatment consistently fresh. She knows not only her Wesleys and her Methodists, but also eighteenth-century life and thought, with all its winds of conformity and dissent.

The reader can hardly escape a comparison of the religious attitudes of the eighteenth with those of the twentieth century. In this hypercritical age of similar disillusionment, SON TO SUSANNA recalls the supreme significance of John Wesley's amazing secret, "which turned the world upside down and set its mark forever upon the history of England." **$2.50**

● *"Without question, it is the most brilliant life of John Wesley ever written. You feel that the author has understood her man down to the very roots of his being. She has uncovered the springs of action with the skill of an analyst, and has woven the actions themselves into a gripping narrative that might have come from the pen of an accomplished novelist."* EVENING STANDARD

● *"From this book the founder of Methodism emerges as a thoroughly human personality."* NEW YORK TIMES

● *"Never has the story been told so vividly or handled with such sympathy. Wesley suddenly comes to life, his campaigns are seen to be the work of a real man rather than of a mysteriously inspired puppet, and the man is found to be vital and lovable. It is a book that no student of the times can afford to neglect."* LONDON TIMES

● *"It is one of the most brilliant of the present season's biographies."* SATURDAY REVIEW (ENGLAND)

● *"It is the most vital and dramatic account of the Wesleys I have ever read. There is nothing like it in all Wesley literature."* J. ERNEST RATTENBURY

● *"This is a work of art; and there are few works of art among books of this kind. It is written with power. The job has never been done so well."* UMPHREY LEE

● *"It is just about the most fascinating biography that I have ever read. It is a master biography."* MERTON S. RICE

Order from Your Bookseller - - Complete Catalogue on Request to Your Bookseller or the Publishers

COKESBURY GOOD BOOKS

COKESBURY PRESS
NASHVILLE, TENN.